

**TO THE MEMORY
OF
MAHATMA HANSRAJ**

**Who took a keen interest in the pursuit of
these studies.**

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FOR

**The Dayanand Anglo-Vedic College Managing Committee
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FOREWARD

When Mr. Rulha Ram Kashyap was appointed Hansraj Scholar in Ancient Indian History for 1938-1939, he chose for his subject the Vedic Origins of Zoroastrianism. The following pages embody the results of his studies. The similarity between Zoroastrian and Vedic concepts and institutions has often been commented upon by earlier writers. It was, however, left to Mr Kashyap to pursue this subject more thoroughly than had been the case so far, by confining himself to a comparative study of the Vedic *Samhitas* and Parsi scriptures. As the result of his studies, he has been able to furnish a more satisfactory Vedic basis for so many of the Parsi concepts. Particularly valuable are his findings of the fragments of Vedic hymns in the Zoroastrian scriptures in one form or another. His unearthing of the Gathic references to the *Vedas* opens out a new chapter in our study of Parsi origins and would, I am sure, interest students of the *Vedas* and the Parsi scriptures alike. He has further tried to show that the Parsi concept of the Supreme Being can be traced down to its Vedic foundation. In doing so he has taken ample advantage of the works of many eminent

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savants, European and Indians, alike, whose valuable studies in comparative philology and Zoroastrianism entitle them to a high place among Indologists.

This thought provoking volume would, I hope, further the cause of Indo-Iranian scholarship.

It would bring home to the general reader that notwithstanding the great distance that to-day seems to keep the believers in the Avestan scriptures apart from those who follow the *Vedas*, many of the religious beliefs of the Parsis undoubtedly hearken back to the times when both drew their religious inspiration from the fountain head of all religions, the *Vedas*.

Dayanand Anglo-Vedic College,

LAHORE.

SRI RAM SHARMA.

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CHAPTER I.

SIMILARITY OF THE AVESTAN AND THE SANSKRIT LANGUAGES.

Scholars have recognized great similarity in the word vocabulary and in the radical basis of the Avestan and the Sanskrit Languages.

(1) Word-similarity.

In order to discuss this, let us shall subdivide the same into six headings, and treat them as follows :

(1) Words essentially the same.

Let us first quote some words, which have just the same form and sense in both the languages.

1 फ़ज् = food .	:	10 व॒ = O !
2 पर्ज = sorceror .	:	11. न॑ = and
3 मात्र = mother ;	:	12. इ॑ = or, else ,
4. पत्र = garment .	:	13 अ॑ = long, after,
5. दू॑ = messenger .	:	according to .
6 तनु॑ = body ,	:	14 अ॑व॒ = away, off .
7 भस्ति॑ = is ,	:	15 न॑हि॑ = hither, from ,
8 उन॑ = also .	:	to, until ;
9. आय॑ = age ;	:	16. त॑र॒ = unto, in .

- | | |
|---|--|
| 17. पायू=two protectors ; | 32. रथ=chariot. |
| 18. अ } not, negative | 33. ज्या=to decay. |
| 19. अन् } prefix , | 34. अन्य=other, alien. |
| 20. अथ=so, thus, but,
then, now etc. ; | 35. अन्य अन्य=mutual,
one another, other,
the one the other. |
| 21. यत्=so, that, when,
for , | 36. अप्=water. |
| 22. य=who, which , | 37. अपर=last. |
| 23. य ..क्=whosoever,
any whatever , | 38. अमवत्=having stre-
ngth , strong. |
| 24. यदा =when ; | 39. अव=down. |
| 25. यम् =to subdue , to
meet together ; | 40. आत्=then, therefrom,
on that account, there-
upon, while, but etc. |
| 26. यव्=Corn, grain,
barley ; | 41. आ + इ=to come. |
| 27. या=to go , | 42. आ-वी=to come. |
| 28. या=f. rel. pron who,
which , | 43. आस्तु=to praise. |
| 29. यु } =to join , | 44. इ=to go. |
| 30. युज् } , | 45. इन्द्र=The Vedic god
Indra. |
| 31. अक्=evil, bad,
wicked. In Sanskrit
pain, trouble. | 46. इत्=gone. |
| | 47. इम्=this, that. |
| | 48. इपु=arrow. |

In these words not the slightest difference discernible in the Avestan and the Vedic language they are essentially the same both in form as well as meaning. The above list is by no means exhaustive

but is meant to be single, illuscriptive.

(b) Words differing only in one letter but meaning the same.

The simplest philological process is the alteration in one letter only,—be it a vowel, or a doublet or a consonant—of a word without altering the rest of the meaning at the least. Some such words may here be listed as occurring in the Avestan and the Sanskrit languages, for this list will show how slightly they have some words suffered during their passage from one language into the other.

Avestan		Meaning		Sanskrit
1. वाय	=	with wind,	=	वाय.
2. वाय	=	wood	=	वृक्ष.
3. नना	=	differently	=	नन्ति.
4. वस्त	=	last	=	वस्त.
5. गावून्	=	thief	=	गायत.
6. विलूर्	=	food	=	विलूर्.
7. ना	=	down	=	ना.
8. नू	=	now	=	नू.
9. पिए	=	father	=	पितृ.
10. पर	=	before	=	परि.
11. नद्वन्	=	two spirits	=	नद्वन्.
12. अबुर्	=	O Abura, Lord, O Asura!	=	अबुर्.
13. कुर	=	whither	=	युर.

(4)

Avestan.	Meaning.	Sanskrit.
14. पिस्	= whom	= यस्.
15. वाचिम्	= voice	= वाचम्.
16. अयेनि	= I shall go	= अयानि.
17. अथा	= so	= अथ.
18. यद्	= what, which, whatever ; or	= यद्. = यद् वा.
19. यत् वा	= as, so that, than,	
20. यथ	= like, as if etc.	= यथा.
21. यश	= where :	= यश.
22. यवत्	= as long as, as far as, up to , =	= यावत्.
23. यवन्	= a youth	= युवन्.
24. यज्	= to worship, to adore, to sacrifice to	= यज्.
25. यजत्	= (literally worthy of adoration) Yazata, deity, divine being , =	= यजत्.
26. यात्	= to ask for, to request, to demand, to beg, to solicit =	= यात्.
27. यिम्	= Yima or Yama =	= यम्.

Avestan.		Meaning.		Sanskrit.
28. युत्	=	to fight, to wage war	=	युध् .
29 युज्	=	to join	=	युज्.
30. यौज्ञाक	=	your, yours	=	यौज्ञाक.

Comparative philologists with Yáska at their head have recognised three main ways in which the letters of a word are liable to get altered during its passage from one language into the other. The above list exhibits all the three as under —

- (1) The dropping of a letter as that of आ in नाना of Sanskrit on its passage into the Avestan as नना ;
- (2) The coming up of a new letter as that of उ in दाउर of Avestan as compared with its Sanskrit original दारु ;
- (3) The change of one letter into another or the droppage of one and the coming up of another in its place simultaneously ; as exhibited by the change of स into श on the passage of Sanskrit वातेस् into the Avestan वातैश्.

All these changes are found illustrated in the above list

(c) Words identical in meaning but differing
in two letters.

Let us next follow the line of differentiation of the one language out of the other a step further. Here is an illustrative list of words differing in two letters yet identical in meaning.—

Avestan		Meaning.		Sanskrit
1. मेरैष	=	bird	=	मृग.
2. वूमीम्	=	earth	=	भूमिम्
3. दरैम्	=	door	=	दारम्
4. अद्वानेम्	=	way	=	अध्वानम्.
5. वीतस्तीम्	=	a span length	=	विनस्तिम्.
6. स्तूतो	=	of praise	=	स्तुतस्.
7. तनुनाम्	=	of bodies	=	तनूनाम्.
8. अजैम्	=	I	=	अहम्.
9. जम्यात्	=	might come	=	गम्यात्.
10. चीत्	=	also ; ? ;	=	चिद्.
11. खम्माक	=	your, yours ;	=	यौम्माक
12. यूपहैम्	=	ye, you ,	=	यूयम्
13. अश्निक	=	front, forehead ;	=	अनीक.
14. यद्	=	when, since ,	=	यदा.
15. यवत्	=	as long as,	=	यावत्.
16. यस्न	=	worship, sacrifice	=	यश्च

Avestan.		Meaning.		Sanskrit.
17 यजोश्	=	purity ,	=	योस्.
18 येजि	=	If ,	=	यदि.
19 याह्	=	to wear or put on	=	वस्.
20 अइवि	=	to, at, on, upon, in, against, up- to, towards, above, around etc	=	अभि.
21 वर्ज	=	to till, to work=		वृह्.
22 हत्	=	to sit	=	सद्.

Here we find that ष and ग, व and भ, द and ध, ज and ह, च and ग, are the pairs of letters the elements of each of which are liable to interchange places during the passage of a word from Sanskrit into Avestan.

(d) Words identical in meaning but differing in three letters.

A greater change, during the evolution of a new language out of an old one, is exhibited by those words which though yet bearing the same meaning have suffered a good deal of alteration, three of the original letters having been replaced. A list of some such words is given hereunder —

Avestan.	Meaning.	Sanskrit.
1. हिन्वैति	= he sprinkles.	सिङ्गति.
2. उर्वरनाम्	= of trees	उर्वराणाम्.
3. दुतश्तंग्	= well-formed	सुतष्टम्.
4. अवजैति	= he inclines to	आवहति.
5. हाताम्	= of beings	सताम्.
6. वीर्यम्	= all	विश्वम्.
7. आहुश्रिता	= Ahurian or Āsuric	आसुरिष्.
8. आजैतिश्	= oblation	आहुतिश्.
9. यस्त्व	= worthy of adora- tion, worship ; adorable ;	यशोय.
10. येऽतः	= if	यदि.
11. येदित	= worship, sacri- fice, praise, ceremony ,	इष्टि.
12. अहिविधि	= estranged	अदीधी = one who has for- saken the road.
13. अनपवन्	= unholly, impure	अनुतावन्.
14. अन्तरेष्टा	= standing between	अन्त स्थ.

Avestan.		Meaning.		Sanskrit.
15. अफ्रजइन्ति	=	childless	=	अप्रजा
16. अरस्क	=	envy	=	श्वर्या
17. असान	=	stone, sky	=	अश्मन्.
18. अदतदसन्.	=	eighteen	=	अष्टश
19. अस्पो-स्तान	=	horse-stable	=	अश्वस्थान
20. अहस्तत	=	Innumerable	=	अमंख्यात्
21. आङ्गिवन्.	=	benediction, blessing	=	आप्री + वाणी.

(Note.—In this word three syllables have changed a lot.)

Here again we notice the pairs ए and उ, न and ण, श and प, त and ट, च and ज, व and ष, the members of each of which are liable to change places during the passage of one word from one language on to the other.

(e) More complex alterations in letters.

Differences in word-forms without alteration in sense can become more pronounced. We need not prepare separate lists for words differing in 4 letters, 5 letters and the like. The examples of सुतष्म् and सञ्जुष् of Sanskrit becoming even हुताश्वेम् and हजओय in the Avestan, or Sanskrit यजामहे and भरामहे becoming यजमश्वे and वरामश्वे respectively in the Avestan, should suffice to convince all of the occurrence of this phenomenon.

These four words do respectively mean (1) well-formed (2) a loving friend (3) we worship and (4) we carry.

(f) Displacement of letters.

Of greater complication is the phenomenon by which out of the letters in a word one displaces itself to occupy the place of another letter in the same word whereas this other letter occupies the place of the former. Even Yáska was well acquainted with this important philological occurrence. Examples in Avesto-Sanskrit words too are not lacking. Thus हिज्ञा Avestan and जिहा Sanskrit both mean 'the tongue'. Here ज has become जः and also displaced इ to occupy the position thereof, which इ had no other alternative left but to occupy the vacated place of जः आअ॒र̑ evolving out of अथवा=priest, furnishes another example of the phenomenon. The final आ and the initial अ changed places and the त instead of sticking on to the head of व felled itself down to occupy the feet of the preceding letter व.

Displacement thus follows two courses firstly it may mean mere slight shifting of the position of a letter as in the case of त of अथवा just discussed, secondly it may have a far-reaching effect and result in one letter shifting itself on to the place of another which in its

turn may come to occupy the vacated place of the former. This has been amply exemplified by the ए and ज of जिहा and अ and आ of अथर्वा

(g) Corollary (Ahura Mazda).

The important corollary worth being drawn from all this here is that the अ in हृ of महृ can easily shift itself from this place on to ए making same ए and reducing the हृ into ह् which, according to the law governing the हृ and ज couple discussed in item (c) above, can easily become a ज्. The net result is the evolution of the Avestan Mazda out of Sanskrit महृ under the effect of these two simple philological operations. Similarly the हृ and स pair referred to in item (d) above causes the evolution of the Avestan Ahura out of the Sanskrit असुर. The two Avestan supreme words Ahura and Mazda are thus no other than the Vedic असुर and महृ which have followed simple philological laws discussed in the preceding items.

Asura in Veda, Ahura in Mantra-Bráhmaṇa of the Sám Ved Samhitá and Gobhil Grīhya Sutra etc as also in Avestá afford the strongest proof in favour of the above statement.

(2) Similarity in grammatical laws.

Jakson, that able disciple of Geldner, has beauti-

fully summarised the language similarity question on pages XXX to XXXIII of introduction to his grammer. Says he :—

"The *language* of the Avesta is most closely allied to the Sanskrit. . In its *phonology* the Avesta agrees with the Sanskrit in its vowels in general . . . In *inflection* the Avesta shows nearly the richness of the Vedic Sanskrit. There are *three genders*, masculine, neuter, feminine, likewise *three numbers*, singular, dual, plural There are *eight well-developed cases* of the noun and the adjective ; The classes of declension agree exactly with Sanskrit , the method of forming *comparison of adjectives* corresponds. The *numerals* answer to Sanskrit ; except Avesta aeva 'one' opposed to Sanskrit éka, Avesta baévar—'1,0000,' but Sanskrit ayúta. The Avesta *pronouns* closely resemble the Sanskrit .. .The *verbal system* in Avesta and in Sanskrit are in general identical The *roots* are chiefly monosyllabic and are subject to the same modifications as in Sanskrit In *voice, mode* and *tense* and in their *conjugation-system* the two languages quite agree. The *endings* show equal antiquity with the Sanskrit... . The Avesta possesses like facility with the Sanskrit in forming words by means of *prefixes*, and by adding *suffixes* of primary and secondary derivation The

same classes of *compounds* may be recognised in both tongues "

On the basis of Jackson and Kanga we can add that even in the case of *Sandhi*, the rules do agree in the two languages although external Sandhi is almost absent in the Avesta.

Chatterjee, whose commentary on the Gáthá, Parsees of today are enjoying so much, has recently pointed out that the absence of a grammar amongst the ancient Parsees is to some extent made up for by the rules of the elaborate grammar of Pánini coming to our rescue in the case of the Zarathushtrian Gáthas exactly as in the case of all Vedic literature.

It is evident then that the Vedic language gave rise to the language of the Bráhminical treatises which developed into a phonetically different dialect—the Avestan used in Persia, and another much less different language—the Sanskrit, used in India. Pánini surely did frame grammatical laws applicable to the Vedic, the Upanishadic, the Gáthic (Avestan), the classic and the modern Sanskrit.

The Avestan is thus a genuine daughter of the Vedic language

(3) Metre-question.

Jackson holds "The metres in which the Gáthás

are composed have analogies in the Veda. Almost all the metrical parts of the younger Avesta are in eight-syllable lines."

Pt. Ganga Prasad in his "Fountain-head of religions" has quoted Mills as under.—

"The Vedic hymns sung in metres are closely similar to those in both the Gáthás and the later Avesta."

Haug has laid much stress on Gáyatrí ásurí, Ushnih ásurí, Pankti ásurí metres being met with in both Yajura Veda and Zoroastrian Gáthas but unfortunately this misled him entirely regarding the question of evolution of the religion. Instead of thinking that out of the 56 or more metres used in the Vedas the Iranian prophet utilised some three or four which were already known as Ásuri metres, he committed the mistake of thinking Yajura Veda to be later than the Gátha, quite contrary to all comparative philology as well as tradition both Indian as also Iráman. Let all remember that Veda gave rise to Bráhmaṇas on the one hand and through them to Avestá on the other. Thus Avestá is later than Veda but earlier than modern Sanskrit.

(4) Syntax i.e. Similarity in Sentence-formation.

Kanga, the great Parsee grammarian, lexicogra-

pher and Avestan commentator, has discussed the similarity of arrangement of words in a sentence as met with in the Avestan and Sanskrit languages. Instead of quoting rules and examples as done by him we propose to quote samples of sentences from the sections of the Avesta belonging to separate ages and give their Sanskrit parallel or shade which will prove more interesting and will also convince the readers of the similarity far more easily and effectively

(a) Yasna Haptanghaiti.

This Yasna of seven Chapters is usually taken by Avestan scholars to be the oldest piece in Avesta next only to the Gáthas. Gáthas comprise seventeen Chapters of the Yasna—the sacred element in the Párshee Scripture—out of 72 chapters of which chapters XXXV to XLII comprise the Haptangháti portion. Out of these chapter XXXVII has its first sentence termed Baj Jamvání for this constitutes a sacred prayer fit to be repeated in a low murmuring tone. This Baj runs as under —

इथा आत् यजमह्दे २ अहुर्म् मज्जाम् यैं गाम्चा अप्स्त्वा दात्
अपस्त्वा दात् उर्वराभास्त्वा वह्वीश रओचाओस्त्वा दात् धूमीम्चा वीस्याचा
वोहू ॥

An English rendering of Kángá's Gujarati

interpretation of this sentence would run as under —

"Here, in this manner, do we remember (or contemplate upon) Ahura Mazda who created animals as well as cereals ; (moreover) who created water as also all plants ; (besides who) generated (heavenly) lights and earth (or land) with all enjoyable luxuries (thereon)."

A pure Sanskrit rendering of this would read as under —

इत्था अथ (आत्) यजामहे असुरम् महान्तम् य. गाम् च इपम् च
अदात् अपश्च अदात् और्वरेयाश्च वस्तीश(च)स्त्रश्च अदात् भूमिम् च विशा
च वसुनि ॥

Of all the words here only the Avestan parallels of और्वरेयाश्च and वसुनि are grammatically wrong ; all others are grammatically correct Sanskrit only phonetically changed into the Avestan quite in accordance with the laws of comparative philology. Even out of these two words उर्वरा meaning 'fertile land' in Sanskrit has not been made और्वरेयाश्च to mean 'the products of the fertile land, but retained as such and taken to mean that way and then declined on Avestan lines. We thus get उर्वराओस्त्वा meaning 'and plants'

वसुनि meant 'many Vasus' but instead of turning वसु into its plural वसुनि Avestans took वसु itself to be the

plural form as well. Thus वोहू the phonetical and comparative philological parallel of वस्तु came to mean वस्तुनि as well.

Of the remaining word-forms which are grammatically correct Sanskrit, we will now follow up the phonetic evolution from Sanskrit into Avestan word for word hereunder —

(1) इत्या —through the droppage of त् alone became इत्या This change was facilitated by the allied forms यथा तथा कथा already existing in the Sankrit language. By turning इत्या into इत्या Avestans brought it to be at par with those very forms.

(2) अत्र —dropped its r (र) and lengthened its अ into an आ thus becoming an आत् in the end. Were however we to follow Bharuchā—the most erudite scholar, then this Avestan आत् is simply the Sanskrit आत् itself and both mean not 'here' as done on the basis of Kangā above but only 'on that account'

(3) यजामहे —lost its long आ and turned its ज into ज but the change of है into इत्या is a result of very rough handling no doubt That the change in question however did necessarily take place at some transitional period, is proved by other examples too met with in the Avesta, where this word is used.

Thus "Yimahi yazamaide" for "Yamasya yajámahe" is another example in question. Similarly भरामहे too did give rise to वरामहदे.

This evolution of द् out of ह् can be easily followed by tracing Sanskrit हस्त through Avestan Zasta into Pahlavi and Persian दस्त

Thus यजमहदे and वरामहदे do only show that Yasna is much later in comparison with Gátha wherein these words occur more rarely than in Yasna, these being typically Yasnian formulae.

(4) Asuram Maháutam —Asura had become Ahura even in India, as in the Mantra Bráhmaṇa of the Sáma Veda this form is visible. Ahurem for Ahuram only exemplifies the so common change of अ into उ on its passage from Sanskrit into the Avestan as also manifest in Avestan Nemasete (नैमसेते) used by the Pársees in place of Vedic Namaste (नमस्ते).

Re महान्तम् and मज्जाम् we would state that the word महत् of which महान्तम् is the accusative singular form, itself became मज्जद् and then मज्जरा in the Avestan and the latter was then declined as an आ ending masculine base giving मज्जाम् in the accusative singular. Thus though original मज्जद् was pure and simple Avestan parallel of Sanskrit महत् or महत् still the accusative

singular in the Sanskrit and the Avestan appeared quite different and unconquered as if these were poles apart.

(5) य is singular in Sanskrit of which the plural is ये. The Avestans have only taken this ये as singular in the sense of य. Otherwise both are the same only the ए of ये has become much shorter

(6) Gám —has only got nasalised into गाम्.

(7) च अदात्—is the pada (i. e separate word) form , its Saṅhitá (i. e. compounded) form would be चादात्. A little rough splitting would give us चा+दात् the form met with in the Avestan where चा then got attached to the preceding word instead of keeping with the succeeding one as in Sanskrit.

(8) इष्म् has become अप्स् only by losing a little of the इ tendency in the beginning and acquiring same in the middle In the meaning of cereals it was already used in the Vedas as well known to the students of Yaska's Nighantuh and Nirukta

(9) चा दात् (See 7 above).

(10) अप्स् is the same in both languages.

(11) चा दात् (see 7. above).

(12) औरेयाश्च—has been dealt with in the very

beginning of this discussion of the evolution of the individual words of this Bāj. Of course the final च did elongate into a चा.

(13) वस्तीश(च) :—gives वङ्गदीश् through the replacement of स by इह as in the evolution of Avestan अङ्गु out of Vedic अङ्गु and finally by the splitting up of र्ण into र्णै. The final च in reality was never there but the ending श् of वस्तीश् is a visarga or स् which becomes श् in Sanskrit only if followed by a च. It is thus that the Avestan did borrow this श् ending.

(14) रुचश्.—has become रोचाओस् by a good deal of elongation and broadening out i.e. by its च becoming an ओ through the coming up of an आ, another अ came up after च making same चा, while the final श् changed into स् and also took up an ओ as a prefix thereto. Regarding श् स् a simpler still explanation can be that Avestans allowed initial स् to remain as such and did not make it श् even before a च as Sanskrit sandhi rules always require.

(15) चा दात् (See 7 above).

(16) भूमिन् च.—has only changed its भ into व, and इ into ई; besides it has just lengthened its च into चा.

(17) विश्वाच्.—has become वीस्पाचा by lengthening

of च into चा, इ into ई and also by following the example of अश्य changing into अस्य (a horse).

(18) वसुनि is the grammatical requirement of the correctness of the Sanskrit form of such a sentence but license has been taken of the use of the singular form for the plural because विश्वा meaning "all" is there to qualify this but it was not grammatically justified. Therefore Vasu used in the sense of Vasúni meaning "all enjoyable luxuries" gave Vohú simply by changing its स into ह as in अहुर from अस्तुर, and also by ओ of ओ in वसु being changed into ओ of Vo of वोहू exactly as we often get mazdáo for महद्. Further still the final उ has also become an ऊ.

This discussion should suffice to exhibit the absolute similarity of the Avestan language with the Sanskrit in the long run. Of course it goes without saying that due to lapse of time and on account of the long distance the language did suffer a great change something like what happened later in India itself during the evolution of the various Prákritis.

When thus studied the Avestan film does brighten up nicely under the Vedic torch emitting its sharp light through the aperture of the science of Philology.

We shall now take up some more passages to illustrate these very points.

(b) Zarathushtrian Gáthas.

As stated before the Gáthas comprise seventeen chapters of the Avestan Yasna. These are numbered XXVIII to XXXIV , XLIII to XLVI ; XLVII-L , LI; LIII. To exemplify their language a celebrated saying of Zarathushtra-the prophet, may be quoted from the Gátha Ushtavaiti. Yasna XLVI. 10 reads as under:—

ये वा मोरइ ना गेना वा मज्दा अहुरा ।
 दायात् अद्हैचश् या तू वो २ इस्ता वहिश्ता ।
 अपीम् अपाइ वोहू रव्यश्चेम् मनहःहा ।
 यास्त्वा हस्त्वाइ ख्यमावताम् वक्षाइ आ ।
 क्रो २ ताइश् वीस्पाइश् चिन्ततो २ फ्रका पैरेत्तूर् ॥

Such is the original Gáthic language transliterated into Hindi characters Its Sanskrit parallel would run as under :—

ये (or य.) वा मथि (for मस्त्) न (र) . or (नरः) आः वा महत् अस्तुर । देयात् असोस् (श्) या तु (अवेत्) (अवे.) (विविदिवेत्) वतिष्ठ (ष्ठम्) । शमस् शमाय वसु क्षवम् मनसा ।

यास्त्व सख्याय (शिक्षायै) युष्माक जद्याय आ ।
 प्र उत्तैस् (श्) विश्वैस् (श्) (for विश्वेभिश्) चिङ्गित. (तस्य)
 प्र प्र पारवितुम् ॥

These mean —Whoever gent or dame, O Ahura Mazda ! offers me his or her life, would know of heaven, also of pure righteous peace for its own sake, would cherish divine rule through his or her noble divine mind, (whom I do accept) for initiation into your friendship and for (participation) in your praises ; may I, with them all, proceed forward, on and on, towards crossing the bridge of cognition where the evil and good are separated apart

All the above Avestan words except the doubtful वो॒ इस्ता [which too has however been compared to अवेस्या =वेत्या=वेस्या=वोइस्ता by Chatterjee and Bihimoria in their Gátha] resemble, those Sanskrit words the meanings of which they very nearly bear, so manifestly that we do not deem it necessary to discuss each word separately. There is only one word however i. e. पारित्युम् meaning 'bridge' which needs reference. It is derived from पारित्युम् meaning "for crossing", so that in 'crossing a bridge' the word for crossing has been made to mean the bridge i. e. what had to be crossed

Let us now take up a stanza from Zaráthushtra's speech as delivered, according to the theory of Avestan scholars, through his own mouth. Says the prophet in Ushtavaiti Gatha Yasna XLV. 11.

यस्ता (ता)दृष्ट र वैग्र अपरो र मध्यास्ता ।

तरै-मास्ता योरइ इम् तरै-मन्यंता ।

अन्यैग्र अहात् यै हो र इ अरम्-मन्याता ।

सओष्यन्तोर दैग्र-पतोऽश्च स्पैला दपरना ।

उर्वथोरवराता पिता वा मजदा अहुरा ॥

This is the actual Gāthic transliterated into Hindi characters. Its Sanskrit parallel would however run as under —

यस् ता (or च) देव अपरो मत्याइच ।

निरोऽमसत यो (or ये) इत इमम् तिरोऽमन्यत (न्यत) ।

अन्य अस्मत् ये सु इत अरम् अमन्यत (न्त) ।

सोष्यन्तः देय (दान) पतिस् (श) इवेताः (शिवतमा) देवा. (दाना.) ।

उर्वत. आता पिता वा महत् (or महान्) असुर ॥

These mean —

Ahura Mazda is a friend, a brother, and a father even unto Daevas and men whom He counts as little for they count Him as little. Such are quite apart from us who count Him as sufficient—(yes Him the) Saviour, the Lord of revelation, and the Blessed Revelations themselves as well.

Here too the Avesto-Sanskrit similarity is too apparent to need any discussion over individual words. Only उर्वथो=a friend appears to have no proper Sanskrit base though through उर्व=broad and वस्त्=vast.

उर =chest (heart), a connection may be established, for a friend is surely one who is large-hearted, who has a space in his heart for others. This idea of empty space may also have been responsible for उर्वा coming to mean "soul" in Avestá. Large-heartedness may also be responsible for the Avestan उर्वाजूमा meaning love or friendly feeling.

Thus in the above stanza, excepting उर्वयो, all else is Sanskrit modified into Avestan due to philological changes caused by the great lapse of time.

Even उर्वयो is Sanskrit उर्वत्. i. e. 'vast' of which त् changed into थ while यो and ओ do interchange for Sandhi's sake even in Sanskrit itself

(c) Yashts.

Having thus quoted passages from the Gáthas and Yasna Haptangháti showing similarity of the Avesto-Vedic languages we may now quote from Yashts, another part of the Avestá, too

Bágháu, Haoma, and Sroosh Yashts comprise Yasna chapters only and as such are bound to resemble more or less the Gáthas and Yasna Haptangháti quoted above, in language. We would therefore here quote from another Yasht to illustrate the typical Yashtian language.

Hormed Yasht sentence I. runs as under —

परेतत जरथुश्वरो २ अहुरेम् मज्जाम्, अहुर मज्जद मइन्यो २ स्पनिश्च
दातरे गय २ थनाम् अस्त्रवदतिनाम् अषाडम् . . .

Its Sanskrit shade would run as under —

अपृष्ठ (च्छ)त् जरथुश्व्रो असुरम् महान्तम् असुर महत् ! मन्युः (or
मनुः.) शिवनिष्ठ ! दातर ! गाथानाम् अस्तिवतीनाम् शम् (शिवम्) . . .

Which means :—

Zarathushtra asked Ahura Mazda :—

"O holy Ahura Mazda ! Thou most beneficent spirit ! Thou holy creator of the revelational psalms as also of corporeal (lit. back-boned) existence." Here too, as quite apparent, all is Sanskrit modified except गय २ थनाम् which will be Sanskrit if taken to mean Gáthánám which meaning fits exquisitely as given by us above ; but if it must be made to mean the enclosures, settlements and as a resultant Jehán i.e. world, as done by Kángá on the basis of European versions, then of course a Sanskrit base for same would be a far-fetched one i.e through Gá meaning earth.

Thus leaving a word here and another there even in very long sentences, all else is Sanskrit, only modified due to lapse of time.

(d) Vendídád

An important portion of Avestá is termed Vendídád, supposed to be a revelation against the Devas. Although the anti-Deva sentiment has developed to an unjustifiable extreme in this book, yet similarity of the language with Sanskrit has not as yet disappeared altogether. Here is a sample —

पात—नो २ त्विष्यन्तात् पहरि, मज्जदाओम्च आरम्भतिश्च स्पैन्तस्च,
नसे दण्ड २ वी दुख्य, नसे दण्ड २ वो २—चिश्रे, नसे दण्ड २ वो २—फ्रकार्दने,
नसे दण्ड २ वो २—फ्रदाइति, अप दुख्य नसे ||

Vendídád Fargard VIII. sentence 21.

Its Sanskrit shade would be —

पात् नो द्विष्यन्तात् परि, महत् च अरमतिश्च शिवतमा च, (नेता च),
नशय दैवी दुह (द), नशय दैवो-चिश्र, नशय दैवो-प्रकुष्ट, नशय दैवो-
प्रदात् अप दुह (द) नशय ||

Kángá translates it into Gujarati of which the English rendering would run as under.—

“O Hormazda ! and Spentarmad ! do you save us from the invisible. O Devi Druj ! you get away. O seed of the Deva ! you get away. O evil (noise) of the Deva ! get away thou hence. O following of the Deva-system ! thou get away, whatever thou be in reality. O Druj ! run you away. ..”

The language even here is thus only Sanskrit phonetically modified, though rarely made to mean entirely differently as in the case of the words Daeva and Chithram.

(5) Conclusion.

We have thus, during the course of the present chapter, exhibited similarity of the Avestan and Vedic languages in words, grammatical laws, metre as also syntax ; besides we have shown by listing words differing in one letter, two letters, three letters and by illustrating cases of greater change as also displacement of letters in a word, all without any alteration in its sense, on its passage from Sanskrit into the Avestan, how Avestan words did evolve out of Vedic ones in course of time. We have discussed the evolution of every individual word in a whole sentence of the Yasna Haptangháti and also presented samples of languages from all the four parts of the Avestá which scholars refer to four different ages during the course of the origin of the Iranian Scripture.

We trust now we can safely repeat that in our opinion, inspite of the great changes apparent in the Avestan as compared with the Sanskrit, the ultimate difference between the two is not more than that between Prakrit and Vedic Sanskrit.

CHAPTER II.
REFERENCES TO THE VEDA
IN
THE GATHAS.

The word वयद्म्

In this chapter references to Veda will be taken up.

The word वयद्म् (taking which to be Sanskrit वेदम् [though without saying so] most scholars have rendered it into possession, possessor, source of gain or obtaining etc) occurs in the Gathas only twice, i. e. in Yasna XXIX. 10 and XXXII, 11. We may take up the former just now The later can be taken up later. The phrase पश्चात्वाम् वयद्म्¹ has been rendered into "first possessor, foremost possessor,"² and the source

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- Note 1. See Ahunavaiti Gátha section II i.e. Yasna XXIX verse 10.
- 2 See S. B. E. series Vol. XXXI. The Zend-Avesta part III by L. H. Mills 1887 edition. Page 12 lines 10 and 35.

of "the first gain and obtaining"¹ by Mills in his Gáthás ; whereas Bleeck's English translation of Spiegel's Avesta has "as the first possessor"² in place of the same. Haug renders the last line of the trio of the verse into³ "I too am he, O Asharmazd ! that Zaratusht, by him something is first to be obtained from Thee, [that is, his virtue is first from Thee.]

We admit that the Sanskrit word Vedam (वेदम्), assuming वेदम् to be an Avestan equivalent of which have all the above authorities translated it as the possessor, can come from the Sanskrit root विद्ल॒=लाभे as well, meaning विद्ल॒=to acquire or possess. But it can as well be derived from the root विद्=शाने meaning विद्=to know, especially when the Sanskrit word वेद

Note. 1. See as above but line 28.

2. See Bleeck's Avesta 1864 edition. Vol. II. Vispered and Yasna, Page 84. line 23.
3. See Essays on the Sacred Language, Writings, and Religion of the Parsees by Martin Haug, Ph. D. edited and enlarged by West. Trubner's Oriental Series. Popular edition of 1883. Page 344. lines 26—28.

is thus derived by all and sundry and also when this root in this sense has been used in this very holy Gātha more than once To convince the Avestan students of our point, we would state that even in the first section of this Gātha i.e. in Yasna XXVIII we do come across this root in its many forms as under —

- 1 वादुर् in verse 4,
2. वप्तेस्तो in verse 5,
3. वप्ता in verse 10,

and according to Spiegel and Bleeck even

- 4 वौस्ता in verse 10,

In the second section too i. e. in Yasna XXIX, to which the words under discussion actually belong, we do come across the various forms of this root as under —

5. वीदुये in verse 3,

- 6 वीद्वाओ॒ in verse 6,

besides 7. 8. विस्तो॑ in verses 6 and 8, till we finally come to

9. पश्चेऽवीम्॑ वप्तेम्॑ in verse 10,

the meaning of which have we to elaborate

By looking up these references in Spiegel and Bleeck, Haug, and Mills, we arrive at the following points :—

I. Spiegel and Bleeck have interpreted the above eight words by (1) acquainted (2) with knowledge (3) I know (4) thou knowest (5) known (6) who knows (7) found and (8) is known. Out of these eight words they have rendered one only as found and all others as derived from विद्=to know. It is therefore quite strange that they rendered No. (9) into "as the first Possessor" only, forgetting absolutely that these could be rendered with $\frac{2}{3}$ probability into "as the first knower" or "as the primaevial source of all knowledge" and only with $\frac{1}{3}$ probability into "as the first posessor."

II. Haug translates these very words as under :—

(1) is evidenced by (2) this I (would) know and through the instruction (3) are obtainable (4) I shall be acquainted (I shall have become fully acquainted) (5) are aware of or may they know (6) intelligently, wisely (7) is to be admitted and (8) obtained. Thus in 2 cases out of 8 Haug translates these forms as if they were of the root विद्लू=लाभ and in 6

stand why in the 9th. case he too has interpreted the word वदेत् by "possessor" only and forgotten altogether the 6/9 probabilities of विद्=to know.

Our object in calculating the derivation of the forms derivable from विद्=to know and विद्ल=लाने both as given in the treatises of the European scholars was chiefly to show that it should not at all look strange if we were to render the word वदेत् as if it were a form of the root विद्=to know, simply because all the authorities quoted above have interpreted the same as if it were a form from विद्ल=लाने ; since in 7 cases out of 8 Spiegel and Bleek derive such forms from विद्=to know, in 6 cases out of 8 Haug does the same and in 6 cases out of 9 has Mills done the same.

Now let us suppose that this word is derived from this root. Then it will be simply "the Source of knowledge" i.e. the "Veda" of the Aryans, because no other source of knowledge in the whole world bears the name Veda except the Rik, Yajúh, Sáma and Atharva of the Indo-Aryans or some other Indian works in the Vedic literature.

At this stage the word पर्वतवान् would become fully suggestive as it will qualify the word वदेत् quite naturally in the sense of the original or first. We

(35)

will then understand from this couple of words "The Primaeval Veda".

People might here interrupt us by saying "Strange ! this verse refers only to God Mazda who is the first possessor and not to your Veda".

Our reply to them is simple. Firstly, according to current Sanskrit usage वेदस् means a treasure or possession and its accusative singular form will be वेदस् and never वेदम् whereas वेदम् similarly means Veda only and not treasure. Secondly the construction of the sentence is such that in the first two lines the prophet asks, 'Might etc.' for his followers. In the last line he simply connects himself with Mazda or the earliest Vedic revelation of which early revelation, he has been so fond throughout his Gāthas.

(b) First reference.

Now we may take up the whole verse Yas. XXIX.

10.

यूर्जन्म् अपश्च्यो अहुरा अओगो दाता अपा ख्यग्रेम्चा ।
अवत् बीहु भनडहाया कुष्ठलीश् रामाम्चा दात् ॥
अउम्चीत् अहा मज्जा थाम् भद्धै पश्चोउवीम् वप्पेदम् ॥१०॥
अहुनवइति गाथ हा ॥२९॥

This is a Hindi transliteration of the text adopted by Geldner. Variants include यूर्जन्म् which is nearer still

to Sanskrit यूपम् meaning 'You' as against 'thou.' अयस्यो is Sanskrit एन्यो meaning 'for these'. Ahurá is Sanskrit असुर or अहुर both forms being met there, the former in Veda, the latter in the Mantra Brahmana of the Sáma Veda. It means "O Lord Ahura !" अओगो is no doubt Sanskrit ओजो= 'strength' as guessed by Mills too in his note 3 to page 12 of his *Zend-Avesta Part III*, though the Pahlavi understood by Neryosangh to imply साहार्य misled him to seek assistance, happiness, gladness in this word. दाता is Sanskrit दात(न्) meaning 'give' as rendered by almost all.

So far no diversion from standard grammars has been necessary except for the epithet "You" in place of thou, which simply implies the great honour paid to the Supreme Being and hence need not be taken as a grammatical exception.

Chatterjee and Billimoria have been misled, by a very rare variant अषो to derive अओगो from ओषः= ओधम्= a gift.....from ओख=ओखति=to adorn. This is apparently too far-fetched and full of licenses taken with this word. The simple philological rule applying here is a change of Sanskrit ज into ग on its passage into the Avestan. (Its exact opposite change is suggested by Taraporewala, on the basis of Bartholemew, in his note on the word आ जन्तु [— √gam, आगन्तु.

The palatalising seems to be due to the I. E. form
gem—] occurring in the first line of Yasna LIV—the
Airyémá-is्यो prayer.)

Regarding अजोगी however, we can also argue that Neryosangh and Pahlavi too were not far from truth because all strength especially if given by a kind providence must be a sort of assistance to us. Moreover both these authorities are giving the purport rather than the paraphrase. Therefore, our rendering the word into ओजो=strength would rather strengthen them instead of contradicting.

But in the interpretation of the next words अपा ख्येम्-ना we fear these authorities have gone too far away by using the dative everywhere which they seem to have done only on the assumption that अपा is really अपाए, the dative singular form which has dropped its ए in course of time. But for treating ख्येम् too similarly even this assumption is not predictable. Thus here either these authorities are wrong or the grammar of the great lexicographer Kanga.

A very rare variant of अपा in the manuscript is अपैम्. This accusative singular suits admirably with ख्येम्-ना and gives the sense "(Give) rectitude and kingly power." Chatterjee has therefore adopted this अपैम्.

But most, almost all, manuscripts have અષ્ટ which can only mean અષ્ટ with its final આ lengthened according to the Gáthic rule of the lengthening of final short vowels. In this અષ્ટ form it will be the singular of the instrumental as well as the vocative. Hence Mills also is correct in addressing as "O Righteousness" and so too is Haug. But the instrumental allows us to render it as '(Give) through Righteousness' as well.

The correct idea expressed by the first line therefore would be expressed as under :—

O Ahura ! O Righteousness ! Do you grant strength (and assistance) for these ; (also) truth, (besides) kingly power¹ through rectitude.

Geldner's manuscript MF₃ inserts an extra આ somewhere near ખ્યતમદ્વા. This can be taken to give the sense of "completeness" to all the gifts asked for.

If Neryosangh and Pahlavi must be respected an additional sense will have to be infused into the above as under :—

For the (service of) Ashvahista, Sehrevara and Gvehmana (as per next line) i.e. for religion, kingship

1. A hidden hint will compel us to see invocation to Rule Divine too in the words of this line.

and noble mind ; O Lord ! grant ye help to these (disciples of mine).

This leads us to a consideration of the next line which is simpler. Bharucha's *Avesta-English Glossary* 1910 renders अवत् into 'this much' on its page 15. वोह मनदहाया is apparently instrumental singular meaning 'through Good mind', though the two above authorities have gone out of their way in changing it into the dative. Haug has made the mistake of taking it to be a vocative or accusative form. Mills has erred by partially taking it to be the locative ; and Chatterjee and Billimoria have wrongly renderd same as if it were an accusative form. Even if the purport of all these be correct still all these changes were quite uncalled for. For the form as it stands means "(Give these) this much through the good Mind", which suits the text quite nicely.

What sort of good Mind ? That which could grant (या दात्) happiness (रामान्) and (चा) comfort (इष्टतीश्) This last word has numerous variants in Geldner which however do not help us more than this form itself. We do not see much use in Chatterjee's deriving it from शुस्थिति for the form is apparently Sanskrit शुश्यतिश् meaning state of fine sleep ; hence the word has been correctly rendered into 'peaceful amenities of

home' by Mills although not incorrectly into 'welfare' by Chatterjee and Billimoria themselves. But the correct idea conveyed is "comfort such as that of sound peaceful sleep."

Thus, so far the verse means :—

O Ahura ! give you to these strength, rectitude, and kingly power. Through truth, O Khshattra ! (grant them) this much, (but do so) through the good Mind which could grant (them) happiness and comfort.

Now we come to the last line. अजैम् is 'I' being अहम् of Sanskrit. चिद् makes it interrogative as per page 57 of Bharucha's *Glossary* 1910 edition. The sense would be :—

I have asked strength etc. for these comrades of mine but what do I ask for my own self ? The reply would be as under :—

अजैम् आम् मह्यी=I contemplate upon you, महा=O Great one !

चिद् अहा प्रारुदर्विम् वरदेम्=also upon the Primaeval Veda of this (world or life). The whole line would thus mean :—

Myself ? (I) contemplate upon you ! O Great One ; also upon the Primaeval Veda (revelation) of this (world or life).

Needless to add that a large number of Geldner's manuscripts have अर्जम् and चित् as separate words exactly as translated by us ; or that most interpreters have missed the sense of अर्थाः, Neryosangh and Pahlavi either missing it altogether like Chatterjee and Billimoria or substituting अयम् for it altogether without any justice ; while, Mills and Spiegel changed it into 'of these' quite without any justification. We, on the other hand, have not mishandled even चित् rendering it as 'what ?' and 'also' only, quite in accordance with Bharucha's *Glossary*.

In fact this चित् misled all. Chatterjee and Billimoria misplaced this 'too', so did Haug. Mills and Spiegel took it to mean 'for' which it does not. Neryosangh had left it as 'चित्' but scholars made a mistake in handling the same.

It is important to note here that in his interpretation of Yasna XXXII. 11. Neryosangh has rendered a चित् or चीत् into च=and ; while in brackets he has done it into किल्=surely. These fit in most beautifully into our above rendering. The line thus means.—

I meditate upon you, O Great Knower ! [अह महाशानिन् ! ध्यायामि (Neryosangh) ध्वान् (Avesta)] ; and surely [चित् (Avesta)=च (किल्) (Neryosangh in Yasna XXXII 11. A.)] upon the Primaeval [प्राकृता (Neryo-

sangh to qualify fem. लिंग which however in our case will be प्रात्तन since we retain Vaedam as such untranslated and same is not feminine)] Veda (Avesta) of this (world or life).

The second mistake of these scholars consisted in their handling अहा wrongly by changing it into "of these," leaving it out altogether or taking it as अयम्.

Here too in support of our rendering of अहा into 'of this world or life' we would invite the attention of our readers to Yasna XLV. 3. and 4. where expressly God's word is spoken of as अद्वैतश् अहा पौर्वम् and अद्वैतश् अहा वहिश्तेम् rendered by Chatterjee into "the fundamentals of this life" and 'the best for this life'; but by Mills into 'this world's first '(teaching)' and 'this world's best (being)'. It is thus clear that in Yasna XXXII. 11. too though the word अद्वैतश् has not been uttered, for metre did not allow it, still the prophet had it in mind and he used the word अहा as an abbreviation for अहा अद्वैतश् because there too is he talking of the first or Primaeval doctrine. In fact as observed by Mills in note 2 to page 126 of his *Zend-Avesta Part III*, "The 'first teaching' was a prominent idea with the Zarathushtrians".

Thus our interpretation is nothing more than that

obtained from Avesta through Neryosanghi, of course in the light of our Vedic torch.

In our rendering, as any unbiased reader can see for himself, there is absolutely no व्यत्यय i. e. use of exceptions to grammar.

The whole verse may now be interpreted as under :—

O Ahura ! O Asha ! through rectitude grant these kingly power, strength, and truth ; (aye) this much through good Mind which could grant comfort and happiness. Myself ? (I) contemplate upon you, O Great Knower ! also upon the Primaeval Veda of this (world or life).

The Sanskrit construction of the verse would be :—

शूद्रम् एन्यो अहुर् ! ओजो दात् (or तन्), अष ! (अपम् or अपेन्) क्षत्रम् च ! (एत) वद् वसु मनसा यः सुशयतिश रामाम् च देयात् (दथात्) ! अहम् (चित्) अमसि त्वाम् महद् ! चित् अस्या. पौर्व्यं वेदग् ।

Great help has been derived here from Chatterjee's rendering for which we are deeply indebted to him.

The above interpretation of the verse is free from any omissions, additions, or alteratations.

One word more about the verse under consideration.

Neryosangh's महाशानिन् तत्त्वे ध्यायामि लक्ष्यि compells us to see, in his rendering and therefore in the word मङ्गही of the original, a sense of begging, from the Omniscient Lord, not directly as such but through meditation upon Him. This doubt is confirmed by the Punjabi मग्दै and Hindi मागहि both meaning 'I beg,' and words of which other philological origin is missing. If this is the purport of the text than पश्चोर्तव्यम् वप्त्वेन् are most aptly placed ; for the prophet meditates upon Omniscient God in order to obtain this Primaeval Veda. In our Gāyatri too we (धीमहि) meditate upon God (धियो यो न प्रचोदयात्) who might stimulate our intuitional faculties on correct lines of thought. If मङ्गही is acceptance or admitting, then we too (षुणीमहे) do accept (महद्) the Great Omniscient Lord.

Need we now add that Gāthas do refer to Veda directly as so apparent above, and conclusively prove that the author believed in Veda just as he believed in Mazda—the Rigvedic Supreme Being, as his most cherished objects.

(c) Second reference.

Let us now take up the second reference to Veda in the Avesta. Ahunavaiti Gātha Hā XXXII-II

when transliterated from Geldner into Hindi characters would read as under :—

तथ्वीद् मा भोर्न्देन् ज्योतूम् योह द्रैवतो मजीबीश् चिकोहत्तरै॥
अहुहीइचा अडहवस्वा अपयेहती रथखेनडहो वर्षदम् । योह बहिशतात्
अपोरनो मज्दा रारेकष्यान् मनडहो ॥११॥
अहुनवहति गाथ हा ॥३२॥

Variants of the words of this verse which help us to trace them to Sanskrit originals and which Geldner has noted in his notes are as under :—

चित्, मृन्दान्, ज्योहतीम्, मजीबीश्, चिकोहत्तरै, अडहुहीइचा,
अडहवस्वा, अपयेहते, रथखेनडहो, अषओनो, and रारेकष्यान् ॥

Helped by these as also by Kanga's grammar, besides Neryosangh, Chatterjee, Spiegel and Mills, we arrive at the following true rendering of the verse.—

Verily they destroyed my revelational life (who soever) were repeatedly injuring the minds of the pure to deflect them from heaven i.e. every thing best, O Mazda ! who considered the wicked ones in terms of greatness ; from (such) money hunters, (noble) householders (both men and women) do snatch Veda away.

It is thus clear that the prophet considers the destroyers of his revelational life as unworthy of handling the sacred Vedas. This shows his deep respect for the Vedas.

Let us here point out how the previous scholars erred in rendering this verse.

I. मोर्त्येन् is past, रात्रेकम्यान् is frequentative past, चिकोहतरै again is frequentative past. Chatterjee has done all these into present and so has Spiegel. They were misled by Neryosangh's same mistake. Mills saw future in एष of रात्रेकम्यान् forgetting entirely that एष was of रिष and not of future. Misled thus he tried to read a future in मोर्त्येन् too hence he was doubly mistaken.

As in Sanskrit all these three are past forms and Kanga's grammar suffices for their correct derivation.

II. Spiegel has erred in the number of the pronouns too. For the sake of variety only the verse has योइ योइ twice, the correct number being plural as in ते or as in the three above verbal past forms. Similarly रथेनहो too is simply used in singular for the sake of variety only i.e. to break the monotony of the verse.

III. Spiegel and Mills have been misled by Pahlavi 'Kadak-Khúdái gabránésman,' to see the ablative form in अहुहीश्वा and अङ्गवस्त्वा whereas they are nominative ones according to Kanga

and Neryosangha both. Chatterjee is not correct in taking them as accusatives especially because it compells him to give these an evil sense unwarranted by the general good use of these in the Avestan.

- IV. "Riknah vindisnd" of the Pahlavi, threw Mills, into the mistake of seeing "gifts of inherited treasures" in रप्तेनदहा वर्पदम् instead of grasping the two words separately into "Veda ; away from the moneyed ones;" similarly Neryosangh's आनन्दलभ्य made Spiegel see "cheerful possession" in these very unconnected words. Chatterjee has mistaken the accusative वर्पदम् for the dative.

The safest plan is to leave 'Veda' as Veda, for it is neither लभ्य nor acquisition nor possession nor inherited gift. It is Veda first and everything else afterwards.

In other points almost all are correct.

Now let us cite authorities in support of our rendering. Had वर्पदम् been a form of इ-ending feminine base on which assumption Neryosangh seems to have rendered it, the form then would have been वर्पदीम् as given on page 79 of the grammar in article

110. But the maximum latitude taken with this word only in two manuscripts and that only in this verse and never at all in Yasna XXIX. 10 is to make it वर्णदिन् and never वर्णदीन्. This compels us to take it as a form of the अ ending base वर्णद which is nothing but Sanskrit "वेद" just as Avestan दर्शन् is Sanskrit "देव". Whether this base be neuter or masculine we will get वर्णदम् from वर्णद in the accusative singular for both अम् (neuter) and पुरुष (masculine) yield अप्तम् and पुरुषम् only.

It is thus clear that वर्णदम् of Yasna XXIX. 10 or XXXII. 11 is merely the accusative singular form of the अ ending base वर्णद which is simply Sanskrit वेद and nought besides.

It is surprising that this 'Veda' kept entirely hidden in the Avesta for at least twenty five centuries and no Iránian, European or Indian could see it there except Chatterjee who too saw it only as acquisition and never as the Indian Veda in Yasna XXXII. 11 only or as "I know" in XLVI. 2 or as "shall I find in XLVIII. 9 where as in Yasna XXIX. 10 he too saw only वेष in place of वेद much less the Indian Scriptural वेद.

Having thus failed to interpret 'Veda' correctly those scholars could not remain self consistent.

Thus Spiegel rendered it into 'possessor' and 'possession'; Mills into 'possessor' and 'inherited gifts'; Chatterjee into 'object of knowledge' and 'acquisition' whereas Neryosangh had to change अत् into स्वतो i.e render an accusative into an ablative simply to pay the price of remaining self-consistent in rendering रपदेम् into लभिष्य

Our leaving रपदेम् as वेद thus cuts the gordian knot once for all and shows that the Veda does reveal itself even when buried however deep.

Next let us cite evidence for our interpretation of रपदेनहृष्टो. We, too, like the Europeans would here appeal to Vedic Sanskrit रेण read in the names of अन=wealth in the Nighantu, lexicon of the Veda. Geldner's variant रपदेनहृष्टो helps us here by containing रपदेन (Sanskrit रेण) as a component part of itself. With its help alone has Chatterjee translated the word into 'of wealth' and Mills, helped by Pahlavi 'Riknah vindis-nd,' did render it into "inherited treasures." Unfortunately these scholars failed to handle this piece of evidence usefully.

'रेण' is no doubt wealth and रेणस्. its genitive singular form. So far they were right but they forgot that this very form was also obtained in the ablative

singular exactly as in the word चन्द्रमस्. Thus the word meant "from wealth" and not "of wealth" as rendered by them.

Further more, the word being essentially Vedic in the view of these authorities, Vedic authorities will be better able to explain it. Sāyaṇa, whom all follow, also refute ; whom they criticise but also upon whose shoulders they stand in order to look great, that Sāyaṇa in his commentary on the Rigveda I. 162. 2. reading.

यज्ञिणिजा रेक्षणसा

says :—

रेक्षणसा रेक्षण इति धननाम रेक्षण रिक्षयमिति तथामसूक्तत्वात् उभयश्च
मत्यर्थो लुप्यते रूपवता हिरण्यवता आभरणेन ॥

[See Tukaram's Bombay edition of *Sāyaṇa Bhāṣya* Vol. II. page 135.]

The purport of all this is that the word रेक्षण (=gold,) is in this Vedic-hymn used in the sense of 'a golden one.' On this analogy in place of 'wealth' the word would be used for 'the wealthy one' or 'a money hunter' for in order to become wealthy one has to take care of wealth and exert to acquire the same.

For the earlier portion of this middle line of the verse we have simply adopted Neryosangh's reading —

गृहपतयो गृहपतल्यक्ष अपहरति

for in the case of the first two words Kanga's *Grammar* supports it while in the case of the third word no better and more consistent rendering has been suggested by other scholars. Regarding the first two, thus on page 85 of Kanga's *Grammar* we find अङ्गवो, the nominative plural of अङ्गु meaning 'lord master' as per page 21 of Bharucha's *Glossary*. By taking a चा this becomes अङ्गवस्त्वा as per notes 1 and 2 on pages 276 and 277 of the said grammar. This variant as also अङ्गवस्त्वा are almost equally prominent amongst Geldner's manuscripts.

Again like पर्ण्यु and यज्ञु discussed in rule 179 on page 124 of the *Grammar*, the feminine of अङ्गु too would be अङ्गी and like दस्वी discussed in rule 115 on page 82 of the *Grammar* we will get its nominative plural अङ्गीश् which with चा will give us अङ्गीशा which is not remarkably different from a very common variant अङ्गुर्शा of the rare form अङ्गीशा which Geldner liked to accept finally as his reading for the verse.

Thus both words do give Neryosangh's interpretation in full accordance with Kanga's *Grammar* and Bharucha's *Glossary*. In this way in translating this line of the verse with the help of Neryosangh in the case of the first three words, through Vedic

dictionaries and commentaries such as Nighantu and Sáyana in the case of the fourth word (as only partially done by our predecessors) ; and through original Avesta text itself helped by Kánga, in the case of the last but most important word वर्देन्, Sanskrit वेदम्, (just as Avestan नैमस्ते is merely Sanskrit नमस्ते —Page 87 of Bharucha's *Glossary*) —all very high authorities no doubt ; we have arrived at the above reading :—

“From (such) money-hunters, (noble) householders (both men and women) do snatch Veda away.” which is merely another form of the idea current in India that “Lakshmi and Saraswati usually do not stay together” or that a Vedist Bráhmaṇa should refrain from hankering after money otherwise he will lose his Veda soon.

Regarding अपयेहती of the line we still feel a word of explanation is necessary to support Neryosangh adopted by us. Mills in his notes says “literally ‘he takes.’” Chatterjee has “who over-exert” but the construction of the sentence shows that here ‘who’ has been used as a plural. Spiegel has “is taken away.” Mills had “they are seizing away” too. In the face of all these we feel we could not do better than render

Neryosangh's अपहरन्ति literally into "(they) do snatch away" as done by us above.

We may now safely pass on to consider the remaining two lines of the verse.

The last line is simple. We have adopted Chatterjee's rendering except replacing his 'deflect' by "(whosoever) were repeated by injuring to deflect" in order to make it more literally true and grammatically more correct, also to bring out the sense of injury more clearly. Mills and Neryosangh have been misled by smelling an instrumental in मनदहो which, however, no manuscript bears out. (The incompleteness of Kāṅga's *Grammar* here strikes one most as, though referring to forms of मनदह thrice in art. 167 dealing with the declension of अङ्ग ending neuters he has strangely missed it in articles dealing with masculine अङ्ग ending ones.) Speigel has taken too much license in handling वहिशतात् अषाउनो मनदहो as accusatives. Neryosangh's दक्षिण छिद्रति an ingenious literal interpretation of रा=to give, and रिष=to injure i.e. to cut ; hence रारिष=to cut away gifts, but surely this was not the idea put by the prophet into this word. It is simply a "deflection through, injury" that the word indicates. Therefore, Speigel, Mills, and Chatterjee did not mention a 'cutting away of gifts' in their interpretations.

of the line. वहिद्वात् an ablative form has been misunderstood by Mills to be instrumental and by Neryosangh to be the genitive.

Geldner's variant रारेष्यान्, however, does help us considerably for this is just the form which Kangā has cited as an example of the frequentative or intensive verb in the subjunctive 3rd person plural of the Imperfect tense in the Parasmaipada, on page 246 of his *Grammar*. Besides these page 170 tells us the root to be रू=to wound and रारेष्य the reduplicate of the same. Page 245 tells us that one form of frequentative is formed by reduplication.

Page 201 tells us that roots of the 4th conjugation to which रू belongs take a य before the terminations. Hence we will get रारेष्य. Pages 180 and 183 show that subjunctive forms are formed by adding an अ to the root before the tense terminations. This will give us रारेष्या. Lastly page 174 tells us that न् or नै constitute the parasmaipada imperfect 3rd person plural termination. This will give us रारेष्यान् for nasalisation in such combinations is quite an ordinary occurrence. Page 204 showing आन् as the imperfect subjunctive termination confirms some of our above remarks while page 246 confirms all of them, and

gives us रार्ष्यान् which our above quoted Geldner's variant actually was.

Now about the meanings of the word according to this grammatical construction.

रू means to wound. Frequency or intensity of the action is implied by its reduplication. Imperfect means continuity in the past as in Sanskrit and Avesta grammar imperfect usually means past imperfect only and not present or future one. The subjunctive mood here expresses a condition as also a supposition.

The meaning of the word along with the line wherein it occurs would thus be .—

(Whosoever) were repeatedly injuring the minds of the pure to deflect them from all that is best, O Mazda !

The very first line of the verse supplies the rest of the sense thus .—

(or) who considered the wicked ones in terms of greatness ; surely (all) those did destroy my revela tional life.

The middle line gives a finishing touch to the sense of the verse by stating :—

from (such) money-hunters, (noble) house-holders (both men and women) do snatch Veda away.

Our authorities for rendering of the first line of the verse are as under :—

(1) Geldner's variants चिद्, मृद्वान्, ज्योइतीम् and मजीवीश suggest Sanskrit चिद्, अमृद्वान्, ज्योतिम् and महीभिश meaning "surely" (किल Neryosangh), destroyed my revelational life" [विनाश (अप्रवृत्तिदीर्घे) रदते Neryosangh] [and Sanskrit ज्योति light or light of life or of knowledge] and "in terms of greatness" (महत्तया, पुरः सरत्तया Neryosangh) (पबन मधार्द Pahlavi. These Pahlavi words according to pages 126 and 301 of Bharuchá's *Pahlavi-Pazend-English Glossary* of 1912 mean "through greatness." For मजीवीश cf. Kanga's *Grammar* page 82 declining दण्डी

(2) For ते, मा (मे), योइ (ये) see Neryosangh.

(3) For द्रेगवतो (दुर्गतिमन्त.) see Neryosangh, on the basis of a marginal note to whose interpretation of this very word occurring in the preceding verse, has Bharuchá translated this word into 'a wicked ill-intentioned person.'

(4) For चिकोइत्तेरश् see Kanga's *Grammar* page 168 for चित् to know. He has referred to its reduplicated forms चिचित्, चिकिथ् and चिकएत्, but we feel this Avestan

verse conclusively proves चिकोइत् too to be a fourth possibility. Chatterjee has compared it to Sanskrit चिकेतिरे. Neryosangh's वकारो and आचरन्ति are not visible to us in the sense of this word. We had thus no alternative left but to follow Chatterjee, only making him more manifestly grammatic. Of course, the form of the word is that obtained in the 3rd person plural of the reduplicated perfect in the Parasmaipada, one of the terminations for which is रैश् as per Kanga's Grammar page 238 चिकोइत् + रैश् gives us चिकोइतरैश्" the word under discussion, meaning "they considered" i.e. "they repeatedly thought."

We feel that sufficient has now been said in support of our above rendering.

The two verses discussed above refer to the Vedas in clearest possible terms, one as Zaruthushtra's object of prayer and the other as a holy stuff unfit to be kept with the destroyers of his revelational life.

CHAPTER III.

Zarathushtra's Praises of the Vedas.

We believe that the Gáthas are memory jottings of Vedic traditions by the Aryans in a land where they had not succeeded in taking the Vedas and their grammatical and religious treatises with them. The Gáthic word are thus to be treated as semi-correct, where not actually correct, Sanskrit words. Then alone a really correct Gáthic translation will result.

Under these circumstances if words like वर्देन्, वर्दा, वर्देना, वर्देमनोऽ, वर्दोरदून्, वर्देमनाह, and वर्दितोऽ do occur in the Gáthas, these must first of all be taken to be Sanskrit वेदम्, वेदा., वेदेन्, वेदे-मनो, वेदोक्तम्, वेदे-मनो (आय), वेदिष्ठो and anything else only if these do not give a sense fitting in the text. If the Avestan grammars coined only recently seem to go against us we should simply ignore it. Twenty seven centuries ago Sanskrit could have affected the language far more than the grammars not even a century old yet.

Out of these Gatho-Sanskrit words, the word वर्देन् was fully discussed in Chapter II. We can not possibly go into the same detail with regard to every

one of these words. We, therefore, shall briefly hint upon these here.

वयर्देना occurs several times in the Gáthas but only once in Yasna XXXIV.7. No grammarian need coin special rules for the same therefore. It is simple Sanskrit वेदेन known to every student who can decline राम for it is the instrumental singular of an अ ending masculine base with which almost all Sanskrit studies commence. If Parsi authorities tell us that in Gáthas instrumental singular never ends in एन or एना we are compelled to differ from them, for देवेन, अस्येन furnish other examples in our favour

Thus वयर्देना means "through or by means of Veda."

Above all the greatest proof of our being accurate lies in this rendering fitting best in the single context where the word is used in the Gathas. That Yasna XXXIV 7. runs as under —

कुआ तोरइ अरेंद्रा मज्दा योरइ वहैंडश् वयर्देना मनहौरे ।
सैन्यहूम् रपरखेनाओ अस्यैन्चीत् सादाचीत् चरवयोर उष्टरू ।
नयर चीम् तैम् अन्यैम् यूम्पत् वयर्दा अषा अथा-नाओ श्राज्डूम् ॥
अहुनवइति गाथ यस्न ३४७॥

Where (are) (those) Thy devotees, Mazda ! who through the Veda of Vohu-mana, do produce doctri-

nal treasures, even' in misfortune, being in love (themselves) (as also) super-conscious. Him (i.e. at least one out of those devotees) other than you do bring (near us) O Vedas ! True Peace (शम्) ! now do save and protect us.

Here God has been addressed as Mazda, Vedas, and *Sham* i.e. as the Great Peaceful Omniscient One. Vedas is a plural epithet for Him, exhibiting honour due to Him. As a singular epithet of the same base Yasna XXIX. 10. may be looked up where God Mazda too is Veda. Asha in our humble opinion is Vedic शम् as well and not only शम् as understood by previous scholars. Even शम् represents the first true order of this universe for शम् is the ultimate universal cause of all products of agitation i.e the whole universe and all else.

The verse asks God to send to his subjects the devotee of the Lord who would impart instruction through the Veda of Vohu-mana even in times of trouble for his superconsciousness and loving devotion shall not allow him to fall.

This Veda of Vohu-mana is the Atharva-Veda for at the end of the sixteenth book thereof a very significant hymn does occur which is as replete with Vashu (the Vedic base of Avestan Vohu) as is

Rig. IV. 53. 1. with Asura Mahad and which therefore equally compels us to assume same as one of the Atharvan hymns which undoubtedly did contribute to the formulation of the Gáthic scripture especially its Vohu-mana conception.

The part played by Apo Ishti of the Atharva and Rig Vedas in the evolution of Gáthic texts has been discussed in detail in another chapter by us.

Vasna XXXIV 7 thus refers to the Atharva Vedic revelation as also to God as "Vedas".

Yasna XLV 4. refers to revelational Veda given by God to man and verses 3.4.5.6. do exquisitely term them primaeval supreme essence, fittest speech for being heard by mortal ears. The necessary lines out of these verses of Yasna XLV may, therefore, be translated here with advantage as under —

अद् फवर्ण्या अहृतश्च अहा पओउवाम् ॥१॥
 या मोरइ वीदाओ मज्दाओ बओचत् अहुरोर ॥२॥
 योरइ ईम् मात्रैम् ॥३॥
 उद्दतवहति गाथ यस्त् ४५।१,२,३॥

Now shall I describe the Primaeval (word) of this world, which the wise Mazda Ahura did speak-

unto me, who this Manthra (Sanskrit Mantra i.e. Veda) ...

अत् फवर्ख्या अहैऽश् असा वहिष्टेम् ।

अषात् हचा मज्दा वप्सदा ये ईम् दात् ॥ . ॥उश्त० गा० य०

४५।४१,२॥

Now shall I speak about the finest essence in this world—these Vedas which Mazda connected with Asha (i.e. the Vedic ऋत् महत्) did impart (to His human subjects) ..

अत् फवर्ख्या शत् मो॒रइ ब्रओ॒त् स्प॑न्तो॒र त॑मो॒र ।

वचं सू॒ध्याइ शत् मर॑तप॒रइब्यो॒र वहिष्टेम् ॥ ... ॥उश्त० गा० य०

४५।४१,२॥

Nicely shall I now talk about what the blessed beneficent One did utter unto me—the word (वच is Veda in the Vedic यथेमां वाच कल्याणीमावदानि जनेभयः ...) which is the finest essence fit for mortal (ears) to hear

अत् फवर्ख्या वीस्पनाम् मञ्जिष्टेम् ।

स्तवस् अषा ये दुदाओ यो॒रइ हृत्ती ।

स्प॑न्ता महन्॒ स्तबो॒त् मज्ददाओ अहुरो॒रा

येषा नष्टे॒र बोहू फषी मनङ्ग्हा ।

अषा शत् फो॒र—मा सास्त् वहिष्टता ॥उश्त० गा० य० ४५।६॥

The greatest and the most full of learning amongst all (words or speeches) shall I now well narrate ; (same) which are the praises of Asha (i.e. ऋत् and शम् for Vedas do comprise of praises of these a good

deal) and comprise nectar for the paters (पितृभ्यः स्वधा विदेहि). During whose Vahma (—Yasna) (i.e. व्रतयश्च = सधा) do I question through a noble creative mind, may (same) Ahura Mazda—the blessed beneficent spirit, listen (to me) (and) well preach unto me the best wisdom in this world (करु = revelation, enlightenment, homo-divine wisdom, therefore Vedas)

This prophet's so called own speech and admitted at all hands as such, thus describes Vedas in most glowing terms calling them the first, finest, most learned, Ahurian revelation, granted by God himself and comprising the finest word for mortal ears to hear as also nectar for the paters, addressed through which during prayers God does necessarily listen to the same and in return does bless his devotee with His own personal wisdom.

This is just how Gáyatrí attracts divine attention and blesses man with divine intelligence

Now let us see how does the prophet remember Vedas in his very first psalm i.e. Gátha I. 1. 10 and 11. Says he .—

अत् यैन् अषाभृत्वा वो इत्ता वद्दैत्यत्वा दायैन् मनद्वहो २ ।

Now those about which you spoke (as being descended) from Rita (and) as the gifts of the noble versatile creative mind i.e. जप्त मन (बसुमन or बहु मन),

“ते द्यैन् मज्दा अहुरा अप्हृयो पैरेना आपनाइश् कामेश् ।

(Thou) true priest Mazda Ahura ! “Through these fulfil your desire”;

अत् वै रुम्हृव्या असूना वप्ता हरिष्या विन्त्या स्तवाओ ॥

गाथा १।१।१०॥

“Now (these) Vedas—your very life, are (verily) for you, prayer-praises (but) melodious (ones).”

Reference in the Gátha here seems to echo Lord Krishna's statement in the Bhagvadgita respecting the creator who creating Yajna along with Praja ordained the latter to obtain all their cherished desires through the former especially because in the Vedas, in यज्ञे यज्ञमयज्ञत्, यज्ञ stood for Vedas as a means of divine (of Yajna) worship.

Again in the verse following we do read as under.—

ये आइश् अष्टंश् निपाओडहेरमनस्त्वा वोरहू यवप्रताइतेर ।

These which are for the protection of the Right Order (क्रत=वेद) and for the continuity of Vohu-mana (i.e. प्रधा=divinity);

त्वंश् मज्दा अहुरा क्रोर-मा सीधा अक्षात् वओचहेर ।

Thou Mazda Ahura ! well teach me (same) through Your (own blessed) mouth ,

मन्येडश् हच अवा” आओड्हा याइश् आ अद्भुद् पओउरथोरववत् ॥

अहुनवहति गाथा यस्त २।१।११॥

Through Your mouth connected with mind,
through which the primaeval (beginning) of this world
came about

The reference here as also in Yasna XLV. 2. appears to be to the earliest divine mind or intelligence i.e. the Veda which God first made for making His creation through the same. Both according to the Vedic and the Avestic scriptures, God created intelligence or Veda or Mind or Spirit before creating the universe. Sound preceded matter. Word intervened between chaos (when God is silent) and cosmos.

To summarise the purport of these two Gáthic verses we may say —

O ! Thou Supreme Priest Mazda Ahura ! do teach me through thine own mouth and mind and speech, those audible melodious prayer praises—the Vedas which you spoke to us as being the creation or gift of Vohuman through Ashá—our very life through which we can procure all our cherished desires and which protect कर्त and secure continuity for मात्-मन्. Through (that Vedic) speech of yours tell me how the primaeval state of this universe did come about.

The verses thus furnish beautiful Gáthic evidence in favour of the prophet's high respect for the Vedas.

Interpreters vary widely among themselves regarding the interpretation of the verses discussed in this chapter. Even one interpreter does not remain self consistent. Thus even a high authority like Neryosangh does not hesitate in rendering both वेदेना and वेदा into वेत्ता i.e. knower whereas Speigel renders the former into "are known" and Chatterjee into 'well-established'. Under the circumstances we have availed of the only alternative at our disposal and followed Avesta-Vedic philology as the correct indicator of truth.

At other places वेदा can mean 'I know' (Yasna XLVI,2.), 'he knows' (Yasna 31.2 ; 51.22.) or 'shall I know' (Yasna 48.9.) as well. The simple interpretation of other words cited in the beginning of this chapter is as under —

वेदेमनो=वेदे-मनो (यस्य स.)=Veda-minded (one).

The prophet often calls himself Veda-minded and sometimes he remembers his most loving disciple too as a Veda-minded one.

वेदेमनाह = वेदे-मनो + आह = For the Veda-minded (one).

वेदरदोरदम्=वेदोक्तम्=Spoken of in the Veda.

The prophet delivers his message, which is Veda-ordained, for the marrying girls.

वरदिश्तोऽ = वेदिष्ट. = Best amongst the Vedas i.e.
God.

God is often addressed by the prophet as "Thou
Mazda 'the Supreme Veda".

For showing how these renderings fit into the
context most accurately, we have not got ample space
at our disposal.

In the end we can only repeat that to understand
the Gathas of Zarathushtra correctly there is but one
key and that is to treat them as the writings of an
Aryan of Persia (Eastern Iran) whose ancestors had
come from the Punjab—the home of the Vedas, but
had failed to bring the Vedas and other grammatical or
scriptural means of writing correct Sanskrit, with them
to their new home.

CHAPTER IV.

Veda-Mantra fragments met with in the Gáthas.

According to all authorities Gáthas of the Iránian prophet Zarathushtar form the essence of the Parsi scriptures. In the view of almost all writers on the subject, this Avestan part is also the earliest. Above all the most modern young Parsis consider the Gáthas alone to be their scripture. It would be extremely interesting, therefore, to try to trace the Vedic influences in the Gáthas.

I & II.

The first line of the Gátha text runs as under —

I. अहा यासा नैमद्द्वा उस्तानजस्तो रफ़ेप्रद्वा ॥ गाथा १।१।१॥

[अन्य याचा नमसा उत्तानहस्तो रफप्रस्य ॥]

Word for word meanings of which would run as under :—

Of this, I beg, through homage, with hands uplifted, (of joy, of blessedness,) of grace (etc).

-
1. Following Raja Ram's transliteration we write the Avestan letter Ǝ as ے in our Hindi transliteration, the Avestan letter 3 as ঢ, and Avestan ۶ as — put below the preceding letter.

What we are most concerned with here is the particular posture at the time of prayer. The Gáthá is clear on this point. It says that we should uplift our hands and then bend ourselves in homage.

Now this is just the posture which Rigveda VI. 16.46 requires us to adopt while offering our service to the Lord. The Mantra in question reads —

मतोऽुवस्येदग्निमीलीत् उत्तानहस्तोनमुसाविवासेत् ॥

which means —

Let the man serve Agnih (and) praise (Him)..... with hands uplifted and through homage , (let that mortal) attract (and) adore (Him).

Besides the above, Rig. VI. 63.3. also confirms that in paying homage one should have his hands uplifted. The words occurring there are उत्तानहस्तो. वैवन्द.. meaning “with uplifted hands, he doth pay you homage.”

The word नमुसा occurs in Rig. X. 792 , नमसा in Rig III. 145 and Yajura XVIII. 75. as well in the same connection but the accompanying word is in the plural उत्तानहस्ता form and not in the singular as in the Gáthá Therefore, these texts, though not forming the exact source of the Gáthic quotation (which is met with in Rig. VI. 16.46. as discussed above), yet form sense parallels.

In connection with prayer the above Gáthic words नैमदहा and उस्तानजस्तो occur in Gátha III. 4.8. as well. There we read as under .—

II...पइरिजसाइ मज्दा उस्तानजस्तो...नैमदहा...

...I approach (You) Mazdá ! from all sides : with uplifted hands and through homage....

Although Rig. VI. 16.46 does correctly form the exact source of this quotation as well ; concerning the two words under discussion still

उत्तानहस्ता नमसोपुसद्य...अरने ॥यजु० १८।७५॥ऋग्० ३।१४।५॥ forms a much nearer sense parallel, for, here the word उपसद meaning 'having approached' forms the basis for पइरिजसाइ = 'I approach from all sides' whereas मज्दा is only Vedic Mahad, a name of the Lord Agnih who is addressed as Mahad as well and as Savita who possesses the acceptable Mahad form as well. Agnih of the Veda-Mantra thus evoked the loving epithet Mazda in the Gátha for Gátha adopted that characteristic epithet for the Supreme Being just as Agnih was in the Rigveda or Savita in the Yajura Veda. उपसद evoked पइरिजसाइ, नमसा the नैमदहा while उत्तानहस्ताः of the Veda referring to a number of devotees in the Veda has been replaced by उस्तानजस्तो in the Gátha, for, there only the prophet himself is speaking.

This very Mantra, common to the Rigveda and the Yajurveda, has been echoed in the Gāthā V. 1 20. as well for the sense of the words of the Veda-Mantra reading वृं ते० रति॒म् .. वा॑स्म॒ि॒ is manifest in the words of that Gāthā stanza reading —

. वृन्॒ वी॒स्पायो॒ट्हो॒॒दृ॒द्याइ॒ सवो॒र ॥

and meaning "We all do offer You (Your) desirable." Whereas the Mantra-words too do mean the same.

Besides this resemblance in the first quarter of the mantra and the first line of the verse, the third line of the Gāthic verse reading.

यज्ञै॒म्नाभो॒द्धो॒र नै॒मद्धा॒

has a basis for its sense largely though not exactly in the words नमसा of the 2nd quarter of the Veda-Mantra and in the words यज्ञै॒ठेनु॒ मनै॒सा॒ यज्ञि॒ and मन्मन्ना॒...अभे॒ of the second half of the Mantra, for Spiegel sees in the Gāthā '(Ye) to whom it is offered with prayer' and Neryosangh too sees therein a 'homage with the mind (attentive)' though Bharuchā objects thereto. He takes it यज्ञमानास. (यज्ञमाना॑) नमसा॒ i.e. 'with homage, (we) the (offerers or) worshippers' Chatterjee has 'यज्ञै॒म्नासः॒ नमस्यस॒ we, who serve and adore...'

The Veda-Mantra-words attribute to the Lord Agnih a mind fittest for worship and resembling that of a priest devoted to his client.

Spiegel's version comes nearest to the Mantric conception here. Bharuchá and Chatterjee refer to human worshippers while the Veda refers to the divine worshipper, although the mind of both is in worship or the fittest for worship.

Having discussed the words उस्तानजस्तो नैमद्दहा and यज्ञेस्ताओह्वो॒ २ नैमद्दहा and having also found their Vedic source along with that of the sense of ... प—न् . वीस्ताओह्वो॒ दद्धाइ सधो, we may now pass on to our quotation no. III.

III.

As said above, during prayer one should first lift his hands up and then bend himself forward. That homages require one's bending himself is also referred to in Gátha II. 2.1. the Vedic basis of which Gáthic words is furnished by Rigveda. VI. 51.9. The Gátha runs :—

ैग्मह्वो आ यथा नैमु रुष्मावतो॒ मङ्ग्वा॑ ॥ नमसा आ गाथा॒ २।१॥
[नमसः आ यथा नमे शुष्मावतः महत् !]

We, however, feel that somewhere during the course of 26 or 27 centuries that have elapsed since Zarathushtia's psalms were first sung by him, some copyist or singer bent the original नैमद्दहा into नैमह्वो which change was regularly handed down to posterity.

In that case the Sanskrit base for the original would be नमसा.

In Rigveda VI. 5.9 we have नमोभि , a plural for this नमसा singular and the simpler वः in place of युज्मावत् whereas आ and नमे are present as such. Thus Rigveda reads as under —

नमोभि॑ . वु॒ आ॑ नमेमु॒हो॑ ॥ऋग्० ६।५।१९॥

Thus in this case although an exact quotation from Veda into Avesta may be limited only to

आ॑ नमे॒ = आ॑ नॅम॒

still in reality the whole Gáthic saying

नमद्वहो॑ आ॑ यथा॑ नॅम॒ र्ख्यमावतो॑

has been definitely evoked by the Vedic base

.. नमोभि॑ . वु॒ आ॑ नमे॒

and महो occurring after same may have suggested Mazda occurring between this line and the next, as the first word of the latter.

IV.

Having found Vedic basis for three homage quotations in the Gátha we may now proceed to other Gáthic statements which are only quotations from the Vedas.

After offering salutations to the Lord let us find out what relationship exists between Him and us. The Gáthic remarks —

कस्ना जाथा पता ००॥ गाथा २।२।३ ॥

Meaning "Who the creator and protector."

God is here stated to be the Father.

The same relationship of his creation with God is established in the Vedas. The Yajura Veda remarks —

यो न पिता जनिता यो विधुता...यजु० १७।२७॥

Meaning "Who—our protector, generator, who sustainer."

The Atharva Veda too does state as under—

स ने पिता जनिता स उत बन्धुः ॥ अथर्व० २।१।३॥

Meaning "He—our protector, creator, (verily) He too our brother "

Thus we arrive at our 4th. Vedo-Gáthic quotation which concerns God's relationship with his creation and reads as under.—

जाथा पता [पिता जनिता]

Needless to add that the Avestan जाथा पता are merely Vedic जनिता पिता only phonetically altered under the effects of time and distance.

V.

Let us now invoke God as a friend, a brother and a father. The Gátha reads—

उर्वथो वराता पता वा मजूदा अहुरा ॥ गाथा २।३।११॥

God is (our) friend, brother and father.

The common term employed in the Veda to signify a friend is सखा and a number of names are used there to invoke God, one of which is वात. In Rig. X. 186 2 we do read as under —

उत वात पितासि न उत आतूत न सखा स नो जीवात्वे कृधि ॥

O Lord ! you are our father too, our brother also our friend as well.... Avestan वराता is merely our Sanskrit आता. It is apparent that God is a brother a friend and a father both according to the Gátha and the Veda. Our 5th. quotation then runs as under —

वराता पता [पिता आता]

whereas a sense parallel can even run as under ---

उर्वथो वराता पता मजूदा अहुरा =[वात पिता आता सखा]॥

It would not be here out of place to state that in the Rám Yasht—a part of Avestá—a part of वय (=Vedic Viyu, the deity of the Mantra quoted) does belong to Spenta Menyom who according to Yasna, XLV 6 is merely a name of God there. Besides

that part of Vāyu is अपव i.e. holy, and also works on high above and is worshipped. It takes a good soul to heaven. In fact in the Avesta if there is any Izad whose numerous names have been invoked in any Yasht as those of Ahura Mazad, it is only this Vayu i.e. Ram Khastra.

VI.

In this sixth quotation we are discovering in a Gāthic line a summary of certain important Vedic statements. Thus though not an actual quotation it is of the greatest importance in showing how Zarathushtra drew largely upon the Vedas both in the form of actual quotations as also by summarising many statements.

Thus in Rigveda II. 1.6. we come across —

त्वमग्ने रुद्रो असुरो महो...॥

Meaning "Though" O Agnih ! art Rudra and Asura Maha ; whereas in Yajurveda XII. 39. we find —

.. अग्ने शेषे...शिवतम ॥३९॥

meaning "O Agnih ! Thou the Shvatama dost reside (lit. sleep)" Putting both together we find that Agnih is the शिवतमः असुरो महो. But, महः and महा are more or less synonyms in the Veda. Therefore, substituting Mahad we get the Lord Agnih to be the शिवतम असुर

महद् which phonetically altered on its passage from Sanskrit into the Gāthic must read as —

स्पॅन्त अहुर मज्द्

which when partially invoked and partially admitted would give us nothing but what is repeated so often in the Gātha and runs as under —

स्पॅन्तम् अत् या मज्दा मुगही अहुरा ॥

गाथा २।१।१५॥१३॥११॥६॥७॥५॥

For here we have शिवतम् in the accusative singular and Mazdā Ahurā in the vocative singular instead of शिवतम् असुरो महो the nominative singular forms. The Gāthic stanza, so favourite to the prophet meant

"O Ahura Mazda I then believed you the most beneficent one."

Haug has here 'furtherer of what is good' Some have 'holy'. To us 'most beneficent' alone seems the correct meaning. Though philologically इवेतम् would be one step nearer phonetically, but many steps away when the sense too is taken into account. To derive it from शिवतम् is historically and on the basis of its sense the only correct procedure. Philologically too it is not too far off.

VII.

One summary concerning the darker aspect of religion too must be given here to show that the Gátha and the Veda are at one therein as well. Agnih again comes to our help as before. He connected Ahura Mazad and Spenta on the side of good, now he connects दर्गुम् आयू with तमद्वहो i.e. 'long life' with 'life with darkness' which three words occur together in Gátha I. 4.20 and a Vedic basis of which is met with in Rigveda X. 51.5 and 8 reading .. तमसि चेष्यन्ते .. and...अग्नेश्च दीर्घमायुरस्तुदेवाः respectively and meaning :—

"O Agnih ! Thou dost reside in darkness" and "O Devas ! may the life of Agnih be long."

It is possible that the use of Agnih and देवाः in such Mantras may have misled the Parsi divines to think evil vigorously and to talk evil bluntly about the Devas.

But Vedic statement is quite easy to understand. It simply means "Fire is enveloped in smoke" and "May our ceremonial fire flourish for a long time."

Still Parsi divines, intentionally or unintentionally, did coin their dogma of "Deva-hatred" on the basis of such Vedic passages.

VIII.

Last of all let us take up mixed good and evil, for all creation is only the resultant of two original spirits, minds, thoughts or call them what you like which are the opposites of each other.

As suggested above, Pársi divines took Deva as an evil one while Vedas usually took it as a good one. It is remarkable that both Veda and Gátha talk of immortality in connection with Deva, over the implications of which even the highest Pársi authorities of today, as also of the past, disagree.

Gátha III. 2.1. reads as follows —

अमर्ताहती दएवाहस्चा मशक्याहस्चा

and means "Immortality for Devas and men." Its Vedic basis is met with in Rig. IV. 54.2. reading as under :—

देवेभ्यो अमृतत्वं मानुषेभ्य ॥

meaning "For the Devas, immortality, for men."

Having discussed eight Gáthic statements which are either exact quotations from the Vedas or almost so, we may now state that this list is merely illustrative and by no means exhaustive.

CHAPTER V.

Veda-Mantra fragments met with in the Younger Avesta.

The religious scripture of the Parsi consists of Vendidad, Visperad, Yasna, and Khordeb Avesta. Yasna further comprises 72 chapters of which chapters 28-34, 43-46, 47-50, 51 and 53 are the Gáthas of Zarathushtra. In the last chapter we discussed only those Veda-Mantra fragments which we have come across in the Gáthas themselves. In this chapter we shall discuss some similar fragments met with in the other parts of the Avesta which are later in age.

I, II and III.

नॅमस्ते॒रे॒ and नॅमो॒रव् greetings are quite often offered in the Avesta to the Lord Ahura Mazda and the archangel Amasha Spentas. In the Vedas नमस्ते॑ and नमो॑ः are offered to the Supreme Being. Therefore, the two forms of greetings to the one and the many, form our first pair of Avesta-Vedic equations as under —

I. नैमसेंतेर=नमस्ते ; II. नैमो॒व॑=नमी वः ॥

The Avestan fragment of both occurs in the first stanza of the Khurshed Nyaish of the Khordah Avesta beginning as under :—

नैमसें-ते॒र अहुर मज्दू श्रीरिच्त् परो॒ अन्याइश् दामान् ।
नैमो॒व॑ अमेषा स्पैन्ता वीस्पे हैर-हजूओपाओ ॥

and meaning .—

'Homage to Ahura Mazda thrice before other creatures. Homage unto you all, O Amesha Spentas ! who are of one desire with the Sun.'

The Vedic side of each of these equations is met with separately in the Vedas at numerous places. To take up the first just now, let us recall .—

१. "त्वमग्ने रुद्रो असुरो महो..." || Rig. II. 1.6." quoted in quotation VI. of the last chapter. Alongside this put

नमस्ते रुद्र मन्यवे...॥यजु० १६।१॥

or better still the whole Mantra reading .—

२. नमस्ते रुद्र मन्यवे॒उत्तोत॒इषवे नमः । वाहुभ्यामुत ते नमः ॥

meaning respectively :—

1. Thou O Agnih ! are Rudra and Asura Maha.

2. Homage unto Thee, O Spirit Rudra ; homage unto Your arrows ; also homage unto Your arms.

It is clear that Agnih, Rudra, Asura, Maha, and Manyu, have been paid three homages. No wonder then if Avesta pays three homages to Ahura Mazda who is Spenta Mainyu as well ; for in addition to Manyu in the above Mantra he is also शिवतमः in Vajurveda XII. 39. quoted in quotation VI of the last chapter.

I. Thus नैमसेन्तेर अहुरमज्जद्=नमस्ते असुर महं is practically a direct quotation and श्रीक्षित् is a summary of the actual three homages paid in Vajuh XVI.I.

. This then is our first Avesto-Vedic quotation picked up from the younger Avesta.

Now let us take up the Vedic side of the second. नमो वः occurs full eight times in Vajur II. 32 where in connection with Pitars i.e. the class of fathers including father, uncle, maternal uncle, grand father etc. the homage is offered to them all over and over again. In Vajur V. 34. homage is offered to Agnihs through these very नमो वः while in Rig. VI. 51. addressed to the Omni-deities (विष्वे देवाः) we find the words विष्वे...सजोषा occurring in one and the same Mantra i.e. No. 5. whereas beautiful homages are paid

to them as stated in the previous chapter in the words.—

• ता आ नमोभि...विश्वान्व आ नमे...॥ अशृग् ० ६।५१।९॥

Meaning "Through homages do I salute ye all..."
विश्वे सजोपा of Mantra 5 means "all of one mind, of one accord or of one will."

Combining all these together we may safely establish not only our equation No. II in the form.

II. नैमो॒ वु=नैमो॑वः

But also establish the third equation.

III. वीस्पे हृजुओषाऽमो=विश्वे सजोपा. or (विश्वे सजोपसः in Rig. I.186.4.) comprising of the above quoted Khurshed Nyaish L and Rig. VI. 51.9. whereas a beautiful sense parallel can be established as under as well.

नैमो॒ वु...वीस्प...हृजुओषाऽमो खी० नी० १॥ = नैमोभि विश्वान्व आ नमे...+ विश्वे सजोपा ॥ अशृग् ० ६।५१।९,५॥

We need hardly add that even the word वु in the above Avestan quotation is merely Vedic स्वः of which the final visarga often assumes the ं form even in Sanskrit.

IV-V.

Having offered homages to God and the archangels we may now take up salutations to Soma (Haoma) and Mittra (Mithra). Haoma Yashta has been worked upon by almost every Avesto-Vedic scholar amongst whom were the ablest of both the Pársi and the Hindu schools of thought besides the comparative philologists of the west. Still it looks strange indeed that the words नॅमोर हओमाइ occurring in its chapters I.3, 16; II.17 ; III.8 and twice even in one and the same last stanza i.e. III.8 were not eruditely enough handled by them ; for when they knew both Haoma and Nemo to be Vedic Soma and Namah respectively why did it strike to none of them to look up the Vedas and find out if these words did, make a sense, together, in any Mantra thereof ?

Soon Atharva Kánda XIII. Súkta 4. Mantra 72. offered us नमः सोमाय and we equated it with the above quoted नॅमोर हओमाइ as under :—

IV. नॅमोर हओमाइ ॥ Haoma Yasht I. 3, 16; II. 17; 2 and III. 8. = सोमाय ... नमः ॥ अथर्व० १८।४।७२॥

This finding encouraged us to look for other forms of homage. We soon came across a homage offered to Mittra = Mithra and at once equated it as under

V. नैमोर मित्राह ॥ Khor. Nyāish 5.

= मित्राय. नमः ॥ क्रग्० १०८५।१७॥

or नमो मित्राय ॥ क्रग्० १।१३६।६॥

VI. VII. VIII. IX.

We further came across the use of the word यनामहेदे or यजमहदे in connection with 'the high ones,' call them angels, or names of God—for Avesta is nearer the former and Veda nearer the latter, but in both they are personified spirits of nature or qualities of God and not objects of nature at all.

VI. यिमहे . यजमहदे ॥ क्रवदिन यश्त २९।१३।०।१॥

=यमस्य यनामहे ॥ अथर्व० २०।२५।५॥

Meaning 'We adore (Taraporewala), worship (Taraporewala, Mills and Haug), or praise (Spiegel and Bleek) Yima : = We approach, respect and give alms in the name of Yama.'

VII. Rig.I.153.1. reads यजामहे या.. मित्रावरुणा नमोमि...॥: i.e. 'O Mitra Varuna we respectfully serve Ye with homages. We adore or worship Ye (that way).'

Taking this as the cause, its effect is visible in मित्र अहुर् यजमहदे ॥ मिहिर यश्त ३५।१४।५।१-२॥

How do these Vedic and Avestan quotations form a parallel or an equation would be clear from the following :—

The Atharva Veda serves as the connecting link, for its I. 10.1. reads :—

अय देवानामसुरो वि राजति वशाहि सत्या वरुणस्य राजः ...॥ and means :—

'This Asura shines brightly amidst all deities and rules over them; decidedly the all-controlling laws of (that) King Varuna and true (and unviolable).'

Here Varuna has been addressed as the Asura. Asura in Avestan evolved into Ahura. No wonder then if instead of Vedic adoration of Mitravaruna referred to above, the Avesta adored Mithra Ahura for, Atharva quoted above does show Varuna to be the Asura.

The scriptures, however, do not stop here. They go further. Atharva I. 10.2. i.e. the mantra following the one quoted just now offers homage or salutation to that same King Varuna in the words :—

नमस्ते राजन्वरुणास्तु मन्यवे ॥

'Homage be unto you—the spirit, O King Varuna !' Besides, in Rig I. 153.1. too, quoted above, worship was offered to Mittra as also Varuna only through homages मित्रावरुणा.. नमोमि:.. यजामहे... and this Varuna who is being repeatedly saluted is the Asura as given in above Atharva I. 10.1. Will it be surprising then if we

come across नमो or नमस्ते अहराय in the Avesta repeatedly as an effect of the above Vedic नमो नमस्ते to वरुण which must serve as the cause thereof ?

In fact Avesta does abound in such homages with the only difference that just as Varuna is usually remembered in the Veda as King Varuna, similarly is the Ahura remembered in Avesta almost always as Ahura Mazda i. e. the Great Ahura. This is only due to the high honour reserved for the Varuna = Ahura in the two scripture. नैमो अहुराह मन्दाह occurs in sentence 5 of Khordah Nyáish and at numerous other places as well. नैमस्तेन्ते अहुर मन्द has already been discussed in the first quotation above.

It is by this time, however, amply clear that मिश्र अहर यज्मद्दे ॥ मिहिर यश्चत ३५।१४५।१-२॥ does equal यजामहे. मित्रावरुणा ॥ Rig I. 153.1.

This too is clear that नमस्ते राजन्वरुणास्तु of the following mantra of the Atharva; taken in connection with अय देवानामसुरो विराजति वशा हि सत्या वरुणस्य राष्टः ॥ अथर्व० १।१०।२ of the preceding mantra, too, may have helped in the previously discussed evolution of नैमस्तेन्ते अहुर मन्द.

VIII. अर्यमनेम् यज्मद्दे ॥ यस्ते ५४।२।॥
= अर्यमण यजामहे ॥ अथर्व० १४।२।१॥

Meaning "We serve Aryamá (Airyemá) through worship."

But the Pársis here wrongly take अर्यमनेम् इषीम् to mean Airyemá Ishya prayer itself as the object of worship in place of the desired (इष्य=इषीम्) Aryamá (Airyemá) himself.

This prayer is supposed to be almost as old as the Gáthas themselves and it is an important sweet connecting link between Aryans of the Indian and Iránian stocks. This brief Yasna chapter offers us another equation too besides the above.

IX. This is, strictly speaking not an exact quotation but is more than a mere sense parallel ; therefore, we feel justified in discussing it here.

The Avesta reads as under :—

आ अर्यमा...जन्तू नरेभ्यस्वा नाइरिभ्यस्वा...॥ यस्त फ़ारै॥

meaning "may Aryemá come to or approach men and women."

The Veda runs as under :—

अथमायात्यर्यमा.. पतिसुतजायाम् . ॥ अर्थव० द्वादश०॥

Meaning "Here cometh Aryamá to or now approacheth Aryamá the husband and also the wife.

जन्तु has been compared with गन्तु the ग of which suffered palatalisation to become ज of the former. Taraporewala here refers to Bartholomew also for the I. E. form "gam".

आयातु only applied to Aryamá too by the Parsis. अर्यमा of the Veda is अर्यमा of the Avesti. Instead of singular पति and जाया which no doubt does there stand for the whole classes of husbands and wives, we have got the plural directly in नैत्रिव्यस्ता and नाश्रिव्यस्ता of the Avesta.

Needless to add that both clans of Aryans at the marriage ceremony do invoke this blessed deity Aryamá=Airyemá whom you may take as an Izad, a devata, or a name of God Himself.

According to Avestan Vendidád even Ahura Mazda himself sent for Airyemá when taxed too much by the all-death Anghir Menyu.

X.

The Avestan गन्दर्वोर उपापो || Rám Yasht VII. 28.
has Vedic progenitor in गन्धवौ अप्सु || कृष्ण १०।१०।४०॥

अथव० १८।१।४॥

both meaning "Gandharva under the water" but the meaning 'under' being acquired in the one case by the prefix उप = near (in Sanskrit), and in the other merely by the grammatical case termination सु (सुप्)

meaning 'in' or 'on.' Both उपापे and अप्सु are equally good Sanskrit words conveying almost the same sense in Sanskrit but exactly the same according to both Spiegel and Darmesteter, when the former be an Avestan form and the latter a Sanskrit one.

XI.

Kanga the Parsi lexicographer and commentator, also grammarian of the Avestan language and scripture has given two shorter confessions of faith in addition to Yasna XII and a brief praise of the Mazda-Yasnian religion. These two shorter confessions are named जस मेर अवश्वे मज्द (Yasna 72.9.) In one of these this phrase occurs in the beginning, only once, but in the other, thrice. It is pleasing to note its origin in the Rigvedic words ...महद्. अवसे हवामहे occurring in Rig. X. 66.4. Avesto-Vedic parallel or Vedic quotation met with in the Avesta, thus becomes available as under.—

महद् ... अवसे = अवश्वे मज्द ॥

While the sense parallel is composed of the above two phrases जस मे अवश्वे मज्द = महद् अवसे हवामहे ॥ for both pertain to Mahad or Mazda for protection or help with the only difference that in one case "We invoke Mahad for protection" and in the other we address Him thus

"(Come or) Approach for my help, O ! Mazda."

XII

In Rigveda I. 24. 9 hundreds of physicians—and thousands are mentioned in the words. :—

शत मिषजः सहस्रः

The word मिषज is the plural of मिषक = a physician. But a word phonetically very near i.e. भेषजा and meaning 'medicines' is used in Rig I. 23.20 along with विश्वानि both together meaning 'all medicines'. The singular भेषज = 'medicine or cure' occurs in Rig. I. 23.19 and 21. while the compound विश्वभेषजी. = all-curing occurs in Rig. I. 23.20.

The possessive singular would be भेषजनाम् or भेषजाना.

Now in the Avesta Yasna LXVIII. 15 and LXXII. 9. we find वप्पजनाम् in place of same and हजहर्णम् in place of सहस्रं but Kanga takes it to mean 'a thousand-fold health.' It really shows one the track on which philosophical and historical evolution of Avesta out of the Veda has proceeded. In addition to it, the Avesta has वप्पवरै वप्पजनाम् i.e. 'ten-thousand-fold health.'

In the Vedas we had only hundreds and thousands of physicians though an allied word was used for medicines and even all of them were referred to in the

preceding paragraph where even Omnicurers were referred to. Avesta turned hundred into thousands and thousands into ten-thousands; while instead of physicians or medicines or cures the trespassing stopped at nothing short of healths in that number.

Thus here we have neither direct quotation nor sense-parallel but a hyperbolic statement made in the Avesta on the basis of the Veda.

Examples of such statements are met within the 'ten thousand eyes of Mithara' (मिथ्र.. वर्द्धवरै—वस्तनम् Yasna LIX. 2.) and 'six eyes of the dragon (Homa Yasht I. 8. खूश—अष्टीम्)' as compared with the thousand eyes of vedic Purush or four eye of a Vedic vermin, 99999 diseases mentioned in Vendidad XXIII. 9., also compare similarly with 3339 Vedic devas.

These hyperbolic statements become necessary if a new sect wants to attract followers out of an old sect. It has to exhibit its Gods as mightier than those of the other sect.

This हजदर्न् too is a selected Avestan piece put amongst the few important prayers or doctrines placed in the beginning of the prayer books—the popular Khordah Avesta. Kanga too has given the same at this very place.

XIII.

अद्वाद रप्तरहच (यस्त्र ६८ ११) is the heading of another similar piece. This has evolved out of our Vedic राये अस्मान् though not as a quotation. Yajura. XL. 16 begins with अग्ने नय मुपथा रायेऽभस्मान् and ends with गूयिषाने नमऽउर्त्ति विधेम ॥

The commencement has given rise to the अद्वाद रप्तन and the end to the repeated homages paid to Ahura Mazda for Agnih is Asura Mahah in Rig. II. 1.6.

XIV.

Let us next discuss the Vedic Brahma and the Vajna. In the first sentence of Geldner's Yasna Introduction, words यस्त्राहच वद्वाहच . फ्रस्त्तयेऽत्तच do occur and in sentence five, words यस्त्वम्भ्वा वद्वम्भ्वा are met with. Naturally these are to be repeated quite often in the Parsi ceremonies and scriptural treatises, concerned with practice, do so repeat them. Now let us find their Vedic source. Rig. I. 10.4. and 5 read :—

I ब्रह्म च यश्च ॥४॥ उक्यं शस्यं .. ॥५॥

Besides this Rig. X. 66.12. too reads :—

II यश ब्रह्म शस्यमानानि जिन्वत् ॥

While Rig. X. 141.6 reads —

III ब्रह्म यश च राया ॥

IV In Rig. I. 93.6 words...ब्रह्मणा .. यशाय do occur.

Out of these four we feel that the second is most responsible for the evolution of the Avestan full fledged यस्ताइच वज्ञाइच क्रस्तयप्तरच. Of course the fourth has greatly helped in that process. The first may have suggested the manner.

The other Avestan यस्तमैचा वद्धेमैचा is merely a brief reference to the fuller formula, of course its evolution is direct from I.8., III. the latter being important for having helped in the Gáthic as also Avestan repeated references to रायो and रप्तच.

Rigveda X. 110.2 reads .—

...पथः क्रतस्थ... ..

Whereas Vendidad 22.26 i.e. last words of this reads as,

अप्नोर पन्ताओ योर अषहे वीस्पे अन्यएरपाम् अप्नताम् ॥

Meaning thereby 'this alone is the path which is of Rita, all others are non-paths'.

All scholars but the writer believe in this अष = Rit equation.

XVI.

आपो...यासामि ॥ यस्त द५११६॥
= अपो याचामि ॥ क्रग्० १०१४॥

Both mean "I beg of waters"

XVII.

An interesting piece, here we cannot but discuss though even not an actual quotation.

Avestan Māh Nyáish is in honour of the moon to whom homage is offered as under :—

नैमोर माओद्हाइ गओचिआइ ॥ माह न्याइश् ।॥

i.e 'Homage unto the moon with the shadow or picture of the earth therein.'

Through prejudice for old legends and partly through lack of Sanskrit knowledge, scholars have been rendering it. "The moon with the seed of the bull."

The Vedic basis of this may be met in Rig. I. 84.15. reading .—

अत्राह गोरमन्वत नाम स्वद्धुरपीच्यभ् । इत्या चन्द्रमसो गृहे ॥

"Thus in the house of the moon, he did admit the (presence of) the earth....."

Clearly this beautiful Rigvedic allegory regarding the earth's shade in the moon gave rise to the Parsi conception of the moon माओद्ह (मास of चन्द्रमास) with the picture चित्र (चित्र) of the earth गओ (गो.).

But what a pity how translators simply destroyed the original Avestan ideas knowingly or through

ignorance. Still this example should serve as an eye opener to all who would translate Avesta on the basis of old tradition, shutting their eyes to the Sanskrit and modern science both.

The Veda-Mantra, however, has a second sense as well. It means "Here in the globe of the moon, he thus admitted (the presence) of the far off sun-ray that emanates from the sun to fall upon the moon and brighten up the same."

XVIII—XX.

Now three types of evil ones, spirits or qualities or simply evils dilated upon repeatedly in the Avesta may be discussed. The head of the kingdom of evil say hell or merely misery and pain, is अद्योर मह्नुश who is termed पात्र—मह्नोर i.e. 'all-death' fully sixteen times in even a single, and that too the very first, chapter of the Avestan Vendídád. Fitly is he there described to have spoiled every time the creation of Ahura Mazda for Ahura means "All-life" "Living One" or "Life—giving One". Against this Spentá Mainyu the white or the beneficent spirit who is Ahura Mazda the "Great All-life." Surely the malevolent spirit or the black one is "All-death" and by name अद्योर मह्नुश. Bandabish, the Parsi book of genesis, beautifully narrates the wars fought between Ahura Mazda and

Angro Mainyush. It mentions the latter being always in darkness and ignorant of Ahura Mazda's eternal presence in light and of His knowledge of Angro Mainyush's presence in the darkness.

This reminds us of our reference to a long life in darkness talked off in the Gáthas and discussed by us in the previous chapter on the Vedic quotations in the Gátha. There we quoted the Veda to show Agni's living in darkness. Is it then possible that the conception of Angro Mainyush may have some basis in Agnih's residence in darkness, for the Avestan Angro Mainyush is necessarily a resident of darkness.

Now Rig and Sáma Vedas do help us upon this point by their Mantra :—

क्या ते अग्ने अकिर (or अंगिर) उर्जो नपादुपस्तुतिम् ।

वराय देव मन्यवे ॥ ऋग् ० ८८४॥ साम् ० ८० ८४॥

(Wilson p. 132.)

For herein Agni is addressed as अगिर or अकिर and praise is offered to his Manyu (Avestan Mainyu).

Exactly as Rig. IV. 53.1. refers to the Mahad form of Asura and forms the Vedic base for the Avestan Ahura Mazda just so do these Mantras refer to the Manyu of अगिर and form the Vedic basis for the Avestan Angro Mainyush usually called अधिरमहन्तु.

Is it not strange that Vedic Agnih furnished Avestans both with their Ahura Mazda and Angir Mainyu, for Agnih is Rudra Ahura Mahad on the basis of one part of the Rigveda and Anghir Mainyu on the basis of another part of the Rigveda and also of the Sáma Veda ?

Bandabish's God in eternal light and Satan in eternal darkness too are not its own. In the Rigveda two famous hymns do talk of Hiranyagarbh i.e. the germ of all light in the beginning; and Tamsá garbham Tama i.e. darkness, steeped in utter dark too in the beginning.

Since, however, Hiranyagarbh, Aditya, Mahad is the Agnih stage and since Agnih as stated above does reside in darkness, therefore, Rigvedic Agnih has proved a fruitful source for the origin of the Avestan God Ahura Mazda ever in light and the Avestan Satan Angir Mainyu ever in darkness.

XVIII and XIX

The Avesto Vedic parallels arrived at now are, अङ्गिर मन्यवे as the basis of अहरो मर्हन्युश्, the former occurring once in Rig 8.84.4. and once in Sáma Ut. 8.6.1. and the latter in Vendidád chapter I full 16 times.

So much about the Avestan Satan. Now about his armies. Besides his lieutenants two classes of

soldiers may be discussed. All evils or evil spirits or evil beings are termed Daeva in the Avesta. Two classes of the same are recognised, the Mazinya ones and the Varenya ones i.e. the former connected with the Mazda and the latter with Varenya. About the latter class we may hold that.

our वेरण्यं...देवस्य in the Gáyatri is the origin of the conception of वरन्यनामच दण्डनाश् for attacking whom a Mazda-yasnaian i.e. a Pársi promises even during his early morning prayer termed Hoshbáma.

XX.

It is most surprising how our चित्रम् देवाना of the Súryopsthána Mantras of the Sandhyá could give rise to the Pársi दण्डो—चित्रे i.e. 'O ! seed of the (evil) Daeva.' or 'O ! thou of the seed of the Daeva.' Still it is a stern fact

We trust these 20 Avesto-Vedic parallels would suffice for this chapter. In the next chapter we still discuss a common Gátho-Avestan parallel which forms more or less a quotation and sense parallel with the Vedas.

CHAPTER VI

The Parsi Supreme Being and its Vedic Basis.

Ahura Mazda is the name of God in the Parsi Scriptures. Ahura Mazda is repeatedly invoked, in the Gáthas, through the words अहुरा...मज्दा... i.e. O Ahura Mazda ! (cf. Usht. Gathá II. 9 and 14 ; Spenta Mainyu Gátha II. 2.) These Ahurá and Mazdá in the vocative yield the true Avestan forms Ahura and Mazda respectively.

Just as instead of Sanskrit सप्त we do get हृत in the Avesta, so too Avestan अहुर is met with in Sanskrit as असुर. In the Rig- V.42.11. we find नमोभिर्देवमसुर दुवस्य !! meaning "Serve Deva-Asura through homages..." though usually made to mean "Serve the vital Deva through homages." Yajuh XXVI. 12. reads :—

तनूनपादसुरो विश्ववेदा देवो देवेषु देवः...॥

and means "The omniscient Asura of infallible frame is a Deity—aye the Deity midst (all) deities." The Atharva I.10.1. runs "अयं देवानामसुरो विराजति..." and means "This Asura reigns supreme over the devas or shines brightest amongst the devas."

Though Asura was a name of God in the Vedas as shown above, in the Mantra Brahman I. 6.21., however, we come across the word Ahura in the sense of the Lord to whom the child student is handed over for safety by his perceptor during initiation (i.e. Vajnopavita ceremony).

The presence of Assura in the Assyrian language and also as the name of a city suggests that Asura travelled out of India as such. But the presence of Ahura in the said Brahmana and the Avesta proves the travels of Asura through the Ahura form as well.

Thus Asura left India to become Assura in Assyria and Ahura in Iran.

So much about Ahura. Now about Mazda.

अहम्, इस्त and होता of Sanskrit have their parallels in the Avestan in अजैम्, जस्त and जोता respectively; or as अपर्वा in आश्रव. Similarly मज्द of Avestā as in जस मे अवद्धे मज्द = 'approach for my help, O! Mazda' (Yasna Ha. LXXII.9.)— is nothing but महद् or महर् of the Vedas. The ज of मज्द is Sanskrit ई as in the three examples. The अ in ई and its absence in ए, as compared with the opposite thereof in Sanskrit महद्, have simply followed the process exhibited in the अपर्वा = आश्रव equation where too the अ in ई and its absence in ए in Sanskrit are just the opposite of that in the ~~Avestan~~.

This Mahad or Mahat does occur in the Vedas as seen in Rig. X. 55.2 reading :—

महत्त्वाम् गुणं पुरस्य गृयेन भूतं जनयो येन भव्यग्.....
“That secret and all-encompassing name through which thou didst create the past and the future, is Mahat...”

Again Rig. V. 11.6 reads :—

त्वामग्ने अङ्गिरसो...महत्त्वामाद्वः.....॥

meaning “Angirás called thee Mahat, O ! Agnih!”

Rig. V. 15.3 uses the epithet महत् for Agnih without using the epithet Agnih.

Maharshi Dayanand explained the plural nature of some names of God in the Veda. Thus आप् an ever-plural feminine also means “The Omnipresent Lord.” On the same basis विश्वे देवाः would mean “The Omniscient, All-illuminating Lord.” The word Mahat represents just this aspect of the Supreme Being in both the Veda and the Avesta. Rig. III. 54.17 throws light on this point. It runs —

महत्तद् कवयश्चारु नाम यद् देवा भवथ विश्व इन्द्रे...॥

“Your that glorious name is Mahat, O ! Wise Omnipresent Deities...”

In the whole of the Avestá मज्ज (Sanskrit महत्) has become the one name of the Supreme Being sometimes further broadened out to म दाओ.

- Nirukta XIV. 11. includes the epithets महत् and महः in the list of real Vedic epithets for the Great Subtle Omnipresent One—the Supreme Being designated “आत्मन् महत्” which means “Of the Mahán Atmá.” Thus Nirukta allows us to take महत्, महान् and महः as proper names of God for, Nirukta XIV. 3. reads :—

एष महानात्मा.. तत्परं तद्वद्या ..तदमृत... i.e. “This Mahán Atmá is the Brahma, the final, the immortal...”

XIII. 1. Says —

अथेमा अतिस्तुतय इत्याचक्षतेऽपि वा सप्रत्यय एव स्यान्माहा
भाग्यादेवताया .—

i.e. “Now these are called praise-hyperbole, still in reality they might be merely the correct representations due to the Greatness of the Divinity”. The Deity here too has a महति fortune.

In Nirukta XIV. 1. the Mahán Atmá is referred to twice and termed Agnih, Súrya Indra, Mitra, and Varuna etc on the basis of Veda itself, leaving no doubt that Mahat, Mahan, and Mahah, are the original names of the Self and Agnih and Súrya etc. are only secondary.

It is objected to sometimes that Nirukta XIII and XIV are mere appendices. So we quote from Nirukta VII. 4. and VII. 18. respectively as under :—

माहाभाग्यादेवताया एक आत्मा बहुधा स्तूयते एकस्यात्मनोऽन्य देवाः
प्रत्यज्ञानि भवन्ति ॥

'Due to its Mahán fortune one Deity Atma is praised in many ways; other deities constitute as if only organs of the one Self.'

स्मरेवर्णि महान्तमात्मानभेकात्मानं बहुधा येषाविनो वदन्तीन्द्रं...
गुर्वात्मा महात्मेति वा.....॥

"This very Agnih—the Mahán Átmá—the One Átmá—the wise describe in ways multifarious as Indra—Guru Átma i.e. Maha-Átma."

It is thus established that Mahad or Mahat is a Vedic epithet for the Supreme Being, being directly called a "name" there and also being included by Yáska in his list of the real names of the real Supreme One and also used by him as such in his book at various places.

Avesta thus picked up म द from the Veda where it was in Mahad and Mahat forms.

As shown above simple philological operations which the language underwent on account of time and distance caused the evolution of Avestan Ahura Mazda out of the Vedic Asura Mahad.

Earlier scholars failed to understand this process due to the following reasons :

1. They were absorbed in discussing the probability of the origin of Mazda out of Medhas. Some favoured it while others rejected it. But the attention of both the schools was devoted to it alone, hence no other theory regarding the origin of Mazda could be properly evolved.

2. Varuna, long doubted to be the great Asura is not remembered as Asura Mahad or Mahat in the Veda but only as असुर मह .

3. Assura Mazas—the Assyrian God also misled oriental scholars.

The origin of Mazda through Medha did not recommend itself to us especially because Asura and Medha never occur together in the Veda, what to speak of their together forming the name of the Supreme Being there !

Knowing Varuna to be the King Asura we rejected the same as basis for Ahura Mazda. The use of the *Vedic Word Index* for great Asura i.e. for spots where Mahad and Asura could occur together brought forth the suggestion made by us above.

The following Mantra amongst others serve as the most important piece of evidence in favour of our suggestion. In fact we believe this to be the real and

ultimate Rigvedic source of the Avestan epithet for the Supreme Being :—

तदेवस्य सवितुविर्यं महद् वृणीमहे असुरस्य प्रचेतसः.....:—
ऋग् ० ४५३।१॥

“We do accept that acceptable Mahad (form) of the supremely wise Asura—the Savita Devā...”

This is the real Vedic basis of the Zorathushtrian Supreme Being.

The above Mantra calls that Savita Deva—an intuition—propelling Asura, whose acceptable Mahad (form) is accepted by His devotees.

This gave a new thought to those who wanted to think on non-Gáyatri lines. They took this “Asura of acceptable Mahad form” as their Supreme Being and gave up Savita Deva. They evolved “Ahunam Vairyam” i.e. असूराम् (instead of असुरस्य for the sake of showing greater honour) वर्यम् i.e. the acceptance of Asura as the basis of their Mantra and thus in course of time sprung up the Avestan Supreme formulae यथा अह वर्यो etc. Thus the Irano-Aryan religion started out of the very Indo-Aryan one.

Next in importance comes Rig. II. 38.4 reading—
...महत्तद्वाणो असुरस्य नाम.....

meaning "...Mahat is the name of that Asura who showers" (कृत on all as per Rig. V. 12.1. That Asura is no other than Lord Agnih or Lord Indra himself as per these Mantras). This Mantra comes from Vajura. XXXIII. 22 as also Atharva IV. 8.3.

In all these references this Asura Mahat is

आ विश्वरूपो अमृतानि तस्यौ ॥

"Of universal form, (he) stands above the immortals."

It is similarly possible to trace the Rigvedic source of the Assyrian Supreme Being.

Assura Mazas is nothing but Vedic असुर महस् of which स got duplicated in the former and ई changed to उ in the latter. This असुर महस् is found most clearly in Rig. X. X. 2. reading —

...महसुप्राप्तं असुरस्य वीरा... .

and meaning "The brave sons of Asura Mahas..." for even Sáyana—the Rigvedic commentator—translates it into महो महत् असुरस्य प्राणवत् प्रजावतो वा प्रजापते. पुत्रासः पुत्रमूला वीरा.—

This then is the Rigvedic source of the Assyrian Assura Mazas. Usually, however, in Sanskrit the final स is replaced by a visarga. Such

असुर महः is met with in Rig. II. 1.6. reading "त्वमग्ने रुद्रो
असुरो महो..." where due to Sandhi, visarga has further
changed to ओ. This means "O Agnih Lord ! Thou art
Rudra also Asura Mahas." Atharva V. 11.1. too
refers to Asura Mahas thus :—

"कथं महे असुरायामवीरिह..."

"How did you speak to Asura Mahas on this point..."

These Mantras of the Rigveda thus leave no doubt
as to the emergence of the Assyrian Supreme Being
Assura Mazas from Vedic sources.

In Rigveda, as in Sanskrit even to day the words
Mahad, Mahat, Mahah, and Mahan are synonyms.
Therefore, although Asura Mahad or Mahat gave rise
to Avestan Ahura Mazda and Asura Mahas to Assyrian
Assura Mazas, still in their further development the
daughter religions did not press this subtle original
difference too rigidly, and allowed both Mahad,
(Mahat, Mahan) and Mahah epithets of Asura to effect
their evolution without any reserve. Especially is this
the case with the Parsi religion.

To recapitulate the Lord Savita is called Asura
of Mahad form in Rig. IV. 53.1., Indra is termed the
Asura of Mahat name in Rig. III. 38.4, in Sáyana's
opinion Prajapati is the Asura Mahas in Rig. X. X. 2,

Agnih is Asurah Mahah in Rig. II. 16., while Asura Mahas does figure in Atharva V. 11.1. as well.

So much about direct references to the Supreme Being Asura Mahad or Mahas in Veda. There are a number of indirect references too into which we need not enter here (cf. Rig. II. 23.2. Yajuh. XIII. 44, and Sama. Ut. XII, 12.2).

Now we can pass on to the Vedic basis for other names of the Parsi Supreme Being found in the Avesta.

१. अष्व or शिव ॥

The twelfth name in the second list of names of the Supreme Being given in Hormezda Yasht is अष्व. The Gáthic source for this is visible in गाथा 5.I.9. reading कृ अष्वा अहुरोऽ for when reduced by the law of Gáthic lengthening of final vowels quoted above, this अष्वा is reduced to the real अष्व of the Yasht.

When even in Yasht and Gátha अष्व and अष्वा do occur, will it then be assuming too much if we take it to be originally Vedic शिव which dropped its ई acquired an अ in place of the same and slightly accentuated its श into a ष which changes are far insignificant when compared to the derivation of अष from ज्ञत where all four letters differ but which scholars have been admitting ever since Bartholomew first enunciated the same.

We have another argument too, for this assumption. Agnih was stated to be Rudra Asura Mahah on the basis of Rig. II. 1.6. Now Rudra has a beneficent frame as per Yajuh. XVI.2. reading 'या ते रुद्र शिवा तनूः....' He is named Beneficent in Yajuh. XVI. 13 and addressed as Rudra in XVI. 15. the former reading..... शिवो न. सुमना भव i.e. "be of good mind i.e. noble disposition towards us (and also) Shiva".

Thus Gáthic कू अष्वा अहुरोर "Where is Asura the Shiva" becomes quite a legitimate summary based upon Veda Mantras. The meaning of अष्व now will be "the Beneficent One" which again is not farther off from 'pure' in Spiegel, 'holy' in Darmesteter, 'righteous' in Chatterjee or 'righteous' or 'sincere' in Haug, 'मुजात्मा' in Neryosangh, than any of these interpretations is from all the others.

In addition, our's has a Vedic back to support it and is also philologically much nearer.

The 13th name in this second list is merely the superlative form of अष्व = शिव and is अष्वस्तेम = शिवतम. Yajur. XVI. 51. forms a most beautiful Vedic base for both अष्व and अष्वस्तेम for it requests the Lord Shrivatam Shiva to be of noble disposition towards us.

३. दाता = दाता or धाता ॥

Gátha 2. II. 7. reads —

.. वा.. मज्जा । ..वीस्पनाम् दातारेऽम् ॥

Neryosangh translates this as under —

त्वत् ...महाशानिन्.. विश्वेषा दाता असि । (सर्वेभ्य शुभ ददाति) ॥

Thus Neryosangh takes दाता the name of Lord Mazda in the sense of Sanskrit दाता i.e. Donor (of all),

Let us first establish its Vedic base here.

Rig. II. 33.12 reads —

...रुद्र.. भूर्दातार

Sáyana translates the same as under —

भूर्बङ्गुनाथनस्य दातार...हे रुद्र त्वा.....

"O Rudra ! You, the Donor (of much wealth)" In reality the meaning would be here too 'The Donor of all" as in Avestá, for भूरि and विश्व (Avestan वीप्स) are almost synonyms in Sanskrit

It is interesting to note here that here too the Avestan दाता is a name borrowed from a name of रुद्र just as the previous अप्त was.

In the Veda, however, (see Rig. IV. 31.7 and VIII. 46 2) Indra (previously called the Great Asura) is called दाता (the epithet here too used being दातार) of

wealth, desirable objects, and of all also (being merely दाता).

Rig. I. 22.8. terms Lord Savita as Donor i.e. दाता while III. 13.3. addressed Lord Agnih similarly.

Thus Gathic दातारेन् is merely Rigvedic दातार. Neryosangh and therefore tradition was here quite correct and, therefore, cent per cent Vedic in interpretation.

We fail to understand why European scholars beginning with Spiegel and ending in our Indian savants, Chatterjee and Billimoria did directly go against both traditional i.e. Pársi and philological i.e. Vedic canons of interpretation. Speigel rendered दातारेन् into Creator, so Haug and Chatterjee too did the same. Darmesteter in his translation of Ormazd Yasht in his Avesta also followed this very procedure.

In Ormezd Yashta, however, this name दाता is the second in the second list. Here Neryosangh gives a little license to all by rendering this दाता into दाता in Sanskrit but किल सृष्टीः अह अहदा in brackets for though Neryosangh may have meant "I give these creations" but अह च पालये "I also sustain or protect" can and probably did to scholars suggest the idea. "I create creations".

But in Sanskrit the creator is धाता. Therefore, to furnish all the above scholars too with a Vedic basis we must refer to Rig. X. 190.3. which reads ---

सूर्यांचन्द्रमसौ धाता यथा पूर्वमकल्पयत्..... .

'The same Creator did create the sun and the moon as before.'

Rig. X. 184.1. "धाता गर्भं दधातु ते" "May the Creator create a foetus in your (womb) " too can form a direct Vedic basis like the above for the conception of Avestan दाता = Vedic धाता (Creator).

Thus although दाता and दातारेण् of Avestā are really दाता and दातार of Veda, Avesta and Neryosangh, still even if they were the धाता and धातार of Sanskrit as thought by modern scholars, these too have been furnished with a Vedic base here as the दाता and दातारेण्.

Whatever view be thus taken of their origin both Avestan दाता and दातारेण् are essentially Vedic

It is important to note that the three lists of God's names in the Hormeza Yasht have दातोर्, दाता and दात respectively. Therefore, it is essential to refer to Rig X. 186 (एवाधातरायषि कल्पयैपान्) and X. 167 3 (धात., विधात) as forming the direct Vedic base of दातोर् and दात. Meaning of course remains unchanged

३. खतुश् = क्रतुः (or स) ॥

Gátha I. IV. 9 reads :—

...अस् खतूश् मन्यउश् मज्दा अहुरा...॥

'Thou are Khratush, Spirit, O Ahura Mazda!' and
Gátha I. V. 4 reads :—

...वहैहउश् सीज्जद्यम्ना मनवहोर । मज्दाओ अहुराशा खतूश
नस्यन्तोर अपावृत्त्वा ॥

"Who arrest Vohumana, destroy Ashá as also
Ahura Mazda—the Khratush" i.e. who violate the
good mind and peace evolved by Ahura Mazda—the
All-wisdom."

Khratush is the sixth name in the first list of names
of God given in the Hormezda Yasht.

In the Veda it is क्रतुः. Thus in Rig. I. 91.5 Soma is
addressed as

त्वं सोमासि सत्पतिस्त्वं राजोत् वृत्रहा । त्वं भद्रो असि क्रतुः

'Thou O Soma ! art the true lord, the king, the
destroyer of Vrittra, thou the beneficent Kratuh.'

खतुश् has thus a Vedic base in क्रतुः

४. खतुमाओ = क्रतुमान् ॥

Khratumáo is the seventh name in that list Its
Vedic basis is noticed in Rig I. 62.12 where Indra has
been addressed as :—

दुमाँ असि क्रतुमाँ इन्द्र ..

'O Indra ! Thou art Dyumān and Kratumān' i.e.
both physically and mentally brightest.

In Rig. IX. 90 6 we find Lord Indra addressed as Kratumān. Thus God was already क्रतुमान् in the Veda long before Avestā termed it ख्रतुमान् for Sanskrit आन् is usually replaced by आओ on its passage into Avestan (cf. विद्वान् = वीद्वाओ)

५. आता = प्राता ॥

The third name in the second list is आता, which is Sanskrit प्राता = a saviour, a protector and so on. But Darmesteter renders it into 'Maintainer' and Spiegel into 'Nourisher' whereas Neryosangh has प्राप्तिता. There is not much difference, therefore, between the Avestan and the Sanskrit sense of the word. In Rig. I. 31.12. Agnih has been addressed as त्वं नो अग्ने...प्राता तोकस्य तनय गवामसि. " which means "O Agnih ! Thou art the protector, nourisher, and maintainer of our offspring and our kine for our continuity"

This Vedic Mantra thus forms the basis of आता, one of the Avestan names of God in the second list. In place of this in the third list, the name that we find is आत् i.e. Sanskrit प्रात्, there a mere vocative in place of प्राता nominative but in Avestā counted as a separate name. Similarly दात् discussed before is in Avesta

counted as a name separate from दाता though in Sanskrit the difference between the two was only that between vocative and nominative forms. In the case of दातोर counted as a third name separate from दाता and दात we have a vocative in Sandhi form counted separate from दात vocative in a non-Sandhi form.

This compels us to believe the Avestan language to have mainly evolved out of Sanskrit due to the relaxing of the strictness of its grammatical rules.

Still there is no harm in establishing a separate Vedic base for the form आतः too, in Rig. I. 129. 10 addressing Indra as आतः (O Protector, Saviour.....) for in the previous Mantra that Lord has been requested to protect us from far as well as near".... . पाहिनो दूरादारात...!!"

Thus both आता and आत are in reality pure Vedic forms only phonetically modified due to lapse of time and on account of distance between the Punjab and Iran.

६. पायु = पायुः ॥

This is the very first name in the second list of God's names in the Hormezda Yasht. In Rig. VI. 15.8. Agnih is termed not only पायु but also विश्वपति, विषु, इश्वर् and अमृत i.e., Agnih the Keeper, the Lord of

subjects, the Omnipresent, the Adorable (lit. fit for being praised) and the Immortal. Both mortals and divines sit close to him through homage. In Mantra 11 Agnih protects, completes and satisfies (its devotees). God is thus Páyuh in Veda and Páyu in Avesta i.e. Keeper, protector etc.

The exact Vedic base, however, is in Rig. I. 31.13 reading 'त्वमग्ने यज्ञदे पायु' "Thou O Agnih! art Páyuh" Such Mantras using the exact Avestan form, form the real Vedic base of the Avestan पायु. Rig. I. 89.5. is even more important for, there the Lord Omni-Deities i.e. God Vishwe-Deváh is named पायु, ईशान (Ruling 'Lord) पूषा (the Nourishing Lord) and called the Lord Protector of mobile and immobile creation.

७. पात = पाता ॥

In the third list, however, we get पात in place of पायु. This is Sanskrit पाता of which the अ has dropped or पात् of which the Visarga has dropped. It is, however, immaterial for both are two forms of the same base, one nominative and the other vocative. Indra is termed as Pátá and Vrittrahá both in Rig. VIII. 2.26 which thus forms the most beautiful basis of the above Avestan name of the Lord.

Darmesteter's 'Keeper' fits here nicely for the Lord is the destroyer of the dark and ignorant Vrittra and is also the 'Keeper' or 'Guardian' of all. Rig. II. 20.3. calls Him our Shiva-friend and requests Him to become पाता i.e. 'Keeper' of our men i.e. human population.

Rig. VI. 23.8 too requests Him to become the 'पाता'.

Rig. VIII. 93.33. calls Him Vrittrahan and Pátk i.e. protector or keeper of these Somas.

Thus Avestan पाता has a Rigvedic base in पाता occurring in the above Mantras especially in Rig. VIII. 2.26.

८. अष = ऋत् OR राम्

The 29th name in the third list is अष which scholars take as Sanskrit ऋत् on the basis of मध्य = मर्त्य (mortal i.e. man) equation. If this were so Rig. IV. 40.5 would form just the right Vedic basis for the same, as here Súrya is given a number of beautiful names of Hansah and last of all i.e. the finest given to it there at the end of the Mantra is ऋतम् evidently on the basis of which Nirukta has included this epithet in its list of the Supreme Great Self's names in its Adhyaya XIV. 11.

In our opinion, however, पूज्य is holiness, righteousness, purity, and the first order these are given as the meanings of अप् by scholars and prove it to be derived from Vedic शम् through all the philological processes discussed above and concerned in the evolution of अप्तव् from Vedic शिव् except that there इ had dropped and here म् has been lost. If thus conceived Rig. I. 90.9 will form the Vedic base of अप् for it requests Mittra, Varuna, Aryamá Indra, Brihaspatih and Vishnu i.e. all of them to become शम् i.e. the Ultimate Peace for us.

Although people often translate शम् into 'peaceful' but originally and essentially it is 'peace' first and all else only next. Therefore, when the words in the above Mantra are clearly शं नो भवतु, the same in reality do mean —

"May... the Peace embodied for us". ~

Embodyed Peace is the ultimate Divinity in the Vedic literature and if Avestan अप् as a name of God be supposed to have evolved out of the same rather than शम्, it would be far nearer the truth.

शम् and शिव् are the final stages in conception of the Lord even according to the Māndukuyopnishad which being only a dissertation upon Lord Om, can be safely termed the nectar or crystal essence in

the whole Vedic literature. No wonder then if the Aryan Vedist Zarathushtra, the prophet of Iran or some able disciple of his, did include अप्त and अप्तव in the lists of God's names met with in the Hormezda Yasht.

६. अप्त वाहिस्त ॥

अप्त वाहिस्त is the only full name common to both God and an archangel in the Avesta which is also included in the lists in Hormezda Yasht where it occurs as the fourth in the very first list. अप्त has been dealt with just now. वाहिस्ते is simply Vedic वसिष्ठ. Darmesteter calls it 'perfect'; Spiegel has 'best,' Neryosangh has अतः परं पुण्यम् (किल वयुर्मे सर्वे पुण्यमये अस्ति).

This name of God or archangel thus means 'Ultimate Eternal Finest Peace, Good, Purity, Holiness' etc. for surely at that stage Peace, Purity, Truth and Good, are all one.

So long as God is conceived as an embodiment of all these, He is अप्त वाहिस्त = कृत or शग्न् वसिष्ठ, when this peace or purity is a medium connecting Good and man then the name becomes one for the archangle, and lastly when these represent the divine gift of peace or purity obtained by man from God then it becomes the quality peace and purity of which we usually talk amongst ourselves.

Even scholars like Mills had to admit that Avestan archangels now appear divine attributes, then human qualifications and again as the gifts obtained by man from God.

10. Other divine epithets.

Space considerations do not allow us to furnish every one of the remaining names of God given in the Yashtran lists with a Vedic basis. We have, therefore, to content ourselves by giving Sanskrit equivalents of some of the remaining 54 names since out of total 72, 18 have already been furnished with Vedic bases above. Khshathrya is Sanskrit खत्रिय, ख्यग्रयो रत्तेम is a superlative thereof i.e. खत्रियतम्, इस्ते-स्पश्च is इप्-क्षत्र एव and इस्ते-ख्यग्रयोरत्तेमो the superlative thereof i.e. इप्-खत्रतम् ; similarly नामोर-ख्यग्रोर and नामोर-ख्यग्रयोरत्तमोर are नाम-क्षत्र and नाम-खत्रतम respectively. वीस्य वोद्ध मज्दू-धात अष्टचित्र is विश्वावसु (cf. Yajuh. II. 3) महद् धात् कृत (or शम्) चित्र (All good things created by Mazda, the off-spring of the holy principle—Darmesteter.) Correctly, as a name of God, it should mean "the All-pervading, Great-Supporting, Embodiment (lit. picture) of peace". Kanga too has blundered like Darmesteter. चित्तिश् and चित्तिवाग्नो are चित्ति and चित्तिवान् respectively. दात-भर्तनिश् is सत्स्मरणः; वप्तवप्त्य is विष्णु. the plural epithet of honour instead of the singular विष्णु (cf. Rig. VI. 50.7

also II. 33.4 and Atharva V. 29.I.). वरेष्योरतेम् is the superlative made from the same plural form instead of भिषक्तम् resulting from the singular and occurring in Rig. II. 33.4. वरेज् is इह् the very root kept as a name and not yet turned into इहत् or नहा occurring in the Veda, the former along with कृतं in Rig. IX. 66.24. which probably suggested अप् वहित् by replacement of one noble word इहत् by another beautiful one i.e. विष्ट्, if scholars following कृत् = अप् equation be true.

The Mantra refers to destruction of dark ignorance and emanation of bright light through the Pure Great Truth. Avestan God and Satan are stated in Bundabish to be in bright light and dark ignorance respectively.

सद्गुनाता is शाता as in Atharva VI. 32.3 and VIII. 8.21. आग्रव and आग्रवतेम् are अथर्वा and अथर्वतम् respectively. हरेनद्वह् and हरेनहस्तम् are स्वर्णस् and स्वर्णस्तमः (In actual Sanskrit it is स्वर्णवत्तमः). पोचर-दश्तं, पोचर-दश्तेम्, दूरपर-दश्तं and दूरपर-दश्तेम् are पुरु-दर्शत्, दर्-दर्शत् and their superlatives respectively. स्पश् is Vedic स्पश् as used in कल १०।१०।८. सराओ is शरो.

Thus have almost all names been furnished with Sanskrit shades. One or two important ones may be now taken up in detail.

महन्युश् स्पैन्तोरत्तेमोर is मन्यु शिवतमो. Chatterjee's श्वेत as the origin of स्पैन्ता though philologically nearer is yet traditionally farther. शिवो मन्यु was present in Atharva VI, 116.3. and मह. was already called शिवतम in Rig. VIII 96.10 while Rig. X. 83.2 and X. 84.4 call Manyu the one object whom all human subjects praise which all amply justify the author of the Yashtian lists in calling the Lord महन्युश् स्पैन्तोरत्तेमोर for ample Vedic bases were already present to justify its evolution.

This Mainyush = Manyu problem had proved an irremovable obstacle for Darmesteter, just as Mazdan-Medha had proved for Haug and Mills. But these melted into an airy nothing in our hands and thus both Avestan God and Satan became clear to us.

Mahán gives Mahtah which in Sandhi form will give Mahto. In Avestá this according to phonetic laws, should become मज्दाओ. The Parsis while retaining the correct vocative मज्द (महत) and correct genitive मज्दाओ (महतो) forms have also assumed the latter as a nominative form and then deduced the base मज्दा and used it as an आ ending masculine for their declension purposes.

Thus Vedic महद् concealed itself in due course in the Avestan scripture and scholars naturally could not guess the real Vedic base thereof.

In Sankhya aphorisms the Mahat represents the phase of universal knowledge during the processes of creation. In Vedás as well प्रचेता meaning 'Super-conscious one' is a favourite epithet of Deity's the name when termed Asura Mahas or Mahat. Thus according to Indian scriptures too Mahat is the Great Knower stage as in Avesta where महाद्वानी is महाद्वानी.

Rig. V. 42.11 requires us to serve Rudra with homages. He is Deva-Asura there. In Avesta, Ahura is the Lord. In Vedas देव usually serves that function but Rudra is both.

Asura usually means the Self-Existant one and so too does Ahura. But according to Pt. Khem Karan Das Trivedi it can also mean the Life-giving one. Pársis can also interpret Ahura accordingly with advantage.

From √अस् = to throw, Asura can mean "The dispeller of all evils". Let our Parsi friends too derive the benefit of this sense as well.

As a Mainyu = मन्युः the Lord is Spenta Mainyu and Spenishta Mainyu in the Avesta, nay even in the Gátha. The beneficent spirit, the most beneficent spirit is the sense of these शिवतम् मन्यु forms.

In reality when Ahura Mazda the embodiment of life and knowledge does enter upon his creative feat, he first becomes Spenta or Spenishta Mainyuish Then evolves Vohumuna followed by Asha Vahishta and Khshattra Vairyā.

CHAPTER VII.

The Semi-Supreme Being and Archangels in the Avesta and their Vedic Source.

A. Spenta Mainyu.

The Supreme Being has been discussed before. Next to him are the two Mainyus —the Invisible Ones, which can be further divided into the good one and the evil one. The evil one is Satan. That good one is next to God but quite apart from the Archangels, and may be called as being above them. We prefer to call him the semi-supreme being. He is the Spenta Mainyu. He is so important in Avesta that a whole Gátha of Zarathushtra is in his name, just as the first Gátha is in God's own blessed name. It is a pity that the Pársis have failed (and so also the Europeans and Indians) to realise the full importance of this semi-supreme being and the Prophet's holy psalm in his honour. He is the one central knot of good, round which the whole universe is resting. At times in the Gátha He is the Lord Ahura Mazda himself as quoted in the very beginning of the last chapter; at another occasion he

is a gift, a boon, for which the prophet is himself asking the Lord. Thus Gátha 3.I.6. reads —

ता दाओ स्पैन्ता महन्यू मज्दा अहुरा ।

'Send, or give unto, us, that spenta mainyu, O Ahura Mazda, O Lord Mazda or Omniscient Ahura !'

Here apparently *spenta mainyu* is a boon asked for from the Lord ; though Neryosangh sees in him, even here the Lord himself, whereas Spiegel sees in him an object created by the Lord, while Chatterjee takes *spenta mainyu* to be merely-Satva guna—the bright element in the primaevial material, cause of this universe. A complete Gathic Yasna Ha out of the Gatha Spenta Mainyu will explain to us fully what Spenta Mainyu is and also enumerate the whole positive constructive aspect of the Parsi religion in a nutshell. The first verse reads as under —

स्पैन्ता महन्यू वहिनाचा मनद्वहा ।

हचा अपात् प्यभोथनाचा वचद्वहाचा ॥

अक्षाइ दान् हर्वर्वता अमेरेताता ।

मज्दाओ खग्रा आमंडती अहुरोर ॥१॥

'The pure white beneficent divine mind as also the finest human mind connected together through true peace, do grant for this one as also for us, fullness

as well as immortality, by (virtue of) noble deeds and words (as also finest thoughts). Ahura Mazda does grant (to us all) kingdom or rule (besides) (tender) active (true wisdom) delicate wit.

or

'May Ahura Mazda, (and the three Archangel pairs i. e. Vohumana, Spenta Mainyu and Vahishta Manangha) and Asha, Harrvata and Ameretata, Khshathra and Armaiti, grant us all, (the six divine blessings) the finest beneficent mind with true peace, the abundance of everything here as well as immortality hereafter, the independent sovereignty coupled with just tender right and wise action ; through noble deeds, word and mind may they all do so.'

This verse gives us in a nutshell all the main constructive elements in the religion. These are the Lord Ahura Mazda, Spenta Mainyu ; Vohumana (here called वहिश्त मनङ्घ, for it heads the six archangels, therefore, the superlative form has been used here.), Asha (Vahishta), Haurvata, Ameretata, Khshathra and Armaiti besides (noble deeds Shyaothrna.), Hvarshta, (good words वचद्ध) Hiakhta, and (good thoughts मनङ्घ) Humata.

Belief in God and the archangels, and the practice of good thought, good word and good deed, ensuring

the heavens named Humata Hukhta Hvarshta, is a general resume of the broad principles of the religion of Zarathushtra so far as its positive aspect is concerned.

Minor details include the Semi Supreme being, 33 Izads or Rátus i.e. angels, performance of numerous ceremonies, reading of scriptures five times a day and so on.

Before taking up one by one the main headings counted therein let us here first praise the Semi-Supreme Being through the remaining five verses of this Yasna chapter as well. These read as under —

अहा मन्यैउश् स्पैनिहत्त्वा वहिश्तेम् ।
 हिज्वा चखाइश् वद्हैउश् ॥ आनू मनद्वहोर ।
 आर्मतोरइश् जस्तोर इव्या अ्योथना वैरज्यत ।
 ओरया चिस्ती हो २ पता अष्ट्वा मज्दामो ॥२॥
 अहा मन्यैउश् त्विम् अहीता स्पैन्तोर ।
 यैं अह्वाइ गाम् रान्योर-स्कैर्तीम् हैम्-त्तष्ट ।
 अत् होरइ वास्तराइ रामा-दाइ आर्महती ।
 अप् हैम् बोहू मज्दा हैम्-क्रहता मनद्वहा ॥३॥
 अहात् मन्यैउश् रार्व्येहन्ती द्रैग्वन्तोर ॥
 मज्दा स्पैन्ताद् नोरइत् इथा अषाडनोर ।
 कस्तुइचीत् ना अषाडनएर काथे अह्वहत ।
 उस्ताचीत् हान् पओउरहृश् अकोर द्रैग्वाइतेर ॥४॥
 ताचा स्पैन्ता महन्यू मज्दा अहुरा ।
 अषाडनेर चोरइश् या-जी चीचा वहिश्ता ।

हनरे अद्वात् ज्ञानोधात् द्रेगवाऽमो वस्तुहती ।
 अद्वा व्यभोथनाइश् अकात् आष्यास् मनवहोर ॥५॥
 ता दाजो स्पैन्ता महन्यूमज्जदा अहुरा ।
 आग्रा वद्वा वीदाइतेर रानोर इव्या ।
 आर्मतोर इश् देवाजद्वा अष्वयस्याचा ।
 हा-न्जि पोउरुश् इप्पन्तोर वाउराइतेर ॥६॥

Translated they read .—

2. Perform noble deeds through the (lit. hands) arms of Armaiti and attain, to the heaven of this most beneficent pure white invisible spirit, through noble words uttered via the speech of Vohumana. That is real consciousness. Mazda is the father of righteous peace—yes He the Superconscious One.

3. Of this invisible spirit art Thou the Beneficence, Brightness or Greatness O Mazda ! (Yes Thou) who chiselled out for us (all) this enchanting universe with its pleasing fine architecture ; may (that) Armaiti prove bliss-ensuring for (our) residence (also food and clothing) , whereby we may get into communion through Vohumana (with You) (lit. become communing ones).

4. Away from this Spentá Mainyu will fly injured, the disloyal ones , but not thus the righteous and peaceful. A poor man is for the holy one even during his poverty while if a wealthy free man he becomes

veritable non-bliss for the (sinful) disloyal (ones). ("A profound destroyer' according to Neryosangh).

5 That Spentá Mainyu which is really the finest thing, do Thou O Ahura Mazda ! kindly shower upon the truly peaceful ones for the same is their choice. The disloyal reaps (the fruit) of his actions due to his evil mind (with which is he continuously) (abiding) and to his lack of your favour.

6. Ahura Mazda ! do grant that Spentá Mainyu, through the blessed fire, unto the strugglers who desire to know, for then through the divine approach of tender active wisdom and righteous peace a man does acquire a lot

It is clear from the above verses that Spenta Mainyu is a divine aspect for its Spentá is God Himself on account of his having created the universe of an enchanting design for us It is also heaven or वहिष्ठ or वसिष्ठ (the finest attainable step). It is then Spenishta Mainyu It is attainable only through noble deeds performed tenderly wisely and actively, and through blessed words uttered by a tongue having a noble blessed mind at its back, both done with the understanding that God regards righteous peace His own daughter. That Spenta Mainyu is further the choice of the holy ones and therefore, God grants the same

to them alone. When during a Yasna i.e. Vajna the holy fire is kindled and when both Armaiti and Asha i.e. peace and activism (Chatterjee) acquire divine contiguity due to tenderness and righteousness, then through that fire of Havan i.e. Vajyagni or Yasna—Athra His own son, does God, grant Spentá Mainyu—his boon to the struggling devotees who thus acquire all that they desire.

Besides all this Spentá Mainyu is an injuring element too but for the evil ones only and never for the righteous.

Such Spentá Mainyu conception was no doubt acquired from our famous Shiva-Sankalpa Man Mantras where the Shiva-Man is surely God and human mind both for the encompasor of past, present and future, the immortal, the farthest mover even in sleep and wakefulness and the one light of all light can not be merely the human mind. The consciousness of all creation is surely not threaded into the human mind. God is the Shiva-Mana. Of course human Shiva Mana too does exist. This Shiva Mana is naturally the choicest attainable for all.

We, therefore, feel compelled to add, to what we stated in the last two chapters, that the Shiva-Sankalpa Mana Suktas of the Veda did contribute materially to

the Avestan conception of Spenta Mainyu, which name, however, has been taken from श्वेत, and शिव मन्यु, शिवमन, शिवतम, and मन्यु.. So much about the Semi-Supreme Being

We are, therefore, now free to take up the Avestan six archangels one by one, both their Avestan description and name as also their Vedic basis

B. अमैषा स्पैन्ता Amesha Spenta.

The immortal white beneficent elements is the common name including the six Zarathushtrian Archangels though sometimes including the Lord Ahura Mazda too as the seventh

X. 31.3. The Vedic base of this word is furnished by Rig. That Veda-Mantra reads as under :—

अधायिधीतिरससुभगशास्तीर्थेन दस्मसुपयन्त्यमा ।

अभ्यानइमसुवितस्य शूष नवेदसो असृतानामभूम ॥

the meaning thereof would be the following .—

"Concentrated meditation has been secured. Unparalleled creative bliss—the charming scene—is approached by the protective emanations like (pilgrims) to a pilgrimage. The pleasing force of His creation have we well-acquired May we ever after keep well aware of these Immortal (protective elements)"

The Omni-Deities (विश्वेदेवाः the deity for this Mantra) have been here termed ऊमा: अशा. अमृतानाम् i.e. protective immortal elements अमृताः अशाः which have become अमृपा in the Avesta either from अश्याः=अमशाः=अमृपा=अमृपा which will be simple and direct philological process or we may agree with other scholars in their ऋत=अप equation and believe अमृता to have evolved into अमपा:.

Either way, however, the above Rigvedic Mantra will form the Vedic base of the Parsi immortal archangels.

Avestá, however, does preserve the blessed syllable ओम् in the forms ओप्स्म, अभोम् and as a misprint even as ओम् but does so only as a preposition, an indeclinable, or a conjunction etc. and never as the name of their Supreme Being, Semi-divines or angels. This is a great pity.

Or did the Pársi Prophet intentionally abandon this to bring Ahura Mazda to the fore-front; not unlike Agnih, Indra or Savitá in place of which he adopted आश्र from अथर् of अथर्वा, Verethraghna from Vritraghna a name of Indra and Haurvatáta from सर्वताति granted by Savitá to his devotees ?

Ádityáh are Vedic semi-divines named after the strongest one i.e., Áditya. But one of these Ádityáh

is Amsha too. It is possible that the name Amshah in the above Veda-Mantra may be indicating Ādityah there and Parsis may have selected this in place of Vedic आदित्या In this connection it is important to note that स्त्राहा has been offered to अर्णव in Yajura. X. 5, he has been counted in Ādityás along with मित्र अर्यमा भग and वरुण in XXXIV 54 as also referred to in अर्थवद् दाखार॥ In Yajura. XXXIV 54 the five have a sixth Daksha as well—the number six being just that of the Parsi archangels. Atharva XI.6.2. calls, अश, विवस्तान् too, the epithet usually reserved for आदित्य. Thus Parsis found ample justification in adopting Amshah in place of Ādityāh for like, आदित्य, Amsha too was a विवस्तान् आदित्य. In Rig. II.1.4. Lord Agnih assumes Varuna, Mitra, Aryamá and Amsha forms all of which are Avestan honoured ones, only Agnih being replaced as God by Ahura Mazda and as fire by Athra, son of God. Rig II 27.1. is almost identical with Yajuh. XXXIV. 54. and hence forms Rigvedic base of the sixth of the archangels. Rig. I.112.1 and V. 42 5. refer to Bhaga, Savita (Amsha), or Indra, Vritraghna and others out of which Parsis adopted Bhaga, Amsha and Verethraghna but not Savita Indra, else they would not have succeeded in evolving into a separate tribe of the one great Aryan nation. There-

fore, they too seem to have abandoned Agnih in favour of Áthra and ओ॒श्म् in favour of अ॒हुर् म॒ज्जद्. In Rig. V.86.5. Agnih and Indra are, अ॒शौ and in Rig. 106.9. the two Ashvins are the अ॒ंशौ. Use of singular and plural forms of अ॒ंश has already been referred to.

Therefore, the Parsis felt justified in adopting अ॒शा: in the अ॒म॑षा form as the name of their semi-divines since in Vedas this epithet had been used in singular, dual and plural forms with the same object.

A word about the Spenta. As Spenta Mainyu, it is merely श्वेताः, only here plural in place of singular there. Of course शिवा: and शिवतमाः too have effected the evolution of the word as also the sense.

In Atharva XX.128.16. the word is used as an emblem of purity and brightness. In reality sun's rays may have been implied for these too are the devâh in the Vedas.

C. वोहु मनङ्घ (Vohumana).

Of the six archangels the first one is Vohumana called Vahishta Manangha too sometimes as in Yasna XLVII.1. quoted and translated in the very beginning of this chapter. Vohumana is the human noble mind. Spenishta Manangha is the divine blessed mind. When the two approach towards each other during commu-

non at the prayer times Vohumana becomes वहिक्त मनदृष्ट and Spenishta Manangha becomes Spentā Mainyu i.e. Divine mind descends down a bit and the human mind elevates itself a bit. Communion between man and God thus takes place.

Philologically वोहु मनदृष्ट is Sanskrit वसुमनस् =good mind or वसुमनस्=versatile mind ; but keeping the Vedic tradition in view as also the Avestan description, we can say that the Vedic ब्रह्मण्, the Bráhmanic मनो ब्रह्म (cf. गो० प० २१०(११)॥) and the Upnishadic मनो (वै) ब्रह्म (Taittiriya Upnished) have given rise to the Avestan conception of Vohumana for the creator just as next to Angra Manyu-Akomana is the destroyer—the good mind and the evil mind respectively as met with implanted in the human and other creation. This ब्रह्म मन is referred to in Atharva XIX 9 4 where human mind sharpened through Brahma is discussed. Surely this human mind blessed by Brahma is definitely the first step towards good both in the Veda and Avesta just as evil-injurious—unhappy human mind Akomana, is the first definite step towards all evil in this world, so far as human beings and their dependents are concerned.

Atharva. I.32.1 reads —

इदं जनासो विद्यथ महद्ब्रह्म वदिष्यति ...

meaning thereby "Attend ye people to this."

Mahad-Brahm is going to speak." This furnishes the right clue to the evolution of God and the leading archangel in the Avesta as also the Bráhmaical literature. Mahad Brahma is here the Supreme Being. Avesta picked up Mahad in the Mazda form and made Him its Supreme Being and relegated Brahma as Vohumana to the dignity of the leading archangel. The Brámanas picked up Brahma as their Supreme Being till Gitá and Sánkhya turned Mahad the first one into the Lordly Mother's womb and the second into the first but also the noblest object of creation. This is the simplest relationship between the triad of Veda, Avesta and Brahma, and Gitá and Sánkhya. Mazda and Vohumana are as good creators of all good in the Avestan world as are Brahma and Mahad in the Vedic and post—Vedic literature.

Let us at least now remember the above Rig and Atharvan hymns and follow Mahad Brahma.

D. Khshathra-Vairya ख्षथ-वैर्यं.

Having discussed the first archangel let us now turn to the second. In his honour too there is a separate holy Gátha of Zarathushtra termed the Vohu-khshathra Gátha. Its first verse reads as under :—

वोहू ख्षथेत् वहसीम् वागेम् अह्ली-वहसितेम् ।
दीदीप्त्वनाइश्य इष्टाचीत् अपा अन्तरें-चराश्ती ।
ध्यायोथनाइश्य मज्दा वहितेम् नै नूचीत् वैरयानेत्॥१॥

'O Mazda ! shower upon us that heavenly (blessing) through noble deeds (which we cherish), in which does righteous peace move freely on account of the Yasnas of the wise learned ones , that noble lucky Khashthra Vairyā the well-coveted of all '

The purport of the verse would be that the Prophet requests Lord Mazda to bless his holy followers with noble, acceptable, lucky, an all-desired kingdom or rule in which on account of the Yasnas of the learned ones righteous peace may freely abide. May his followers acquire the same through their virtuous deeds and may Mazda shower that heavenly blessing upon them

The last verse reads as under —

थेद्धा मोरइ अपात् हचा वहिक्तैम् येस्नेर पश्ती ।
वपरदा मन्दीओ अहुरोरयोरइ आओह्हर्त्चा हैन्तिचा ।
ता यजाइ हाइश् नामैनीश् पश्तिचा जसाइ वन्ता ॥२२॥

'I approach those friends and honour them through their personal names, (yes those) who are and who were, whom Ahura Mazda knows (as also) their true and holy, supreme and peaceful (faith) in (my) Yasna, in me, (and in my heaven too) '

The purport of the whole Gátha then seems to be that the prophet cherishes such rule for this followers

wherein purity might prevail in Yasnas and noble deeds ensuring heaven might abound, where divine devotees may be highly honoured by the public.

Divine Rule—acceptable luck—is then the second Avestan archangel.

In the Vedas too Khshatra is rule just as Brahma was knowledge, worship, and devotion etc.

वोहू रूपयैम् वशीम् वाग्यम् can also mean 'noble lucky military strength' if वशीम् be taken as Sanskrit वीर्ये= 'strength' which sense also fits accurately into the sacred Ahuna Vairya formula as well.

The Vedas have only Kshatra but Bráhmaṇas rendered it into क्षत्र वीर्ये (ऐता० ८।२,३,४॥) which naturally evolved into the Avestan Khshathra Vairyā, exactly as ब्रह्म of Vedas becoming मनो ब्रह्म in Bráhmaṇas evolved into Avestan Vohumana or just as Asura in Bráhmaṇas became Avestan Ahura—the Supreme Being.

Just as Vohumana and Khshathra-Vairyā form the first pair of Avestan archangels similarly in the Vedas too did Brahma and Kshatra occur together. Rig. I.157.2 is one such passage. Rig. VIII. 35.16 and 17 form another. Atharva II.15.4 and XV.10.4 and 3, also Yajura. XXXVIII. 14 form suitable references for the proper understanding of Brahma and Kshatra both

as divine qualities as also human achievements as in the Avesta.

E. Asha Vahishta अप वहिश्त.

This is the third archangel. He is supposed to be the most beautiful. His sister Ashi Vanguhi too is the most handsome virgin out of all female archangels or Angers, or Izads or Amsha Spenta.

Although people may trace it to कृत वसिष्ठ but to us Shatpatha. II.4.4.2 with its अप वसिष्ठ seems to be the real base of this Avestan archangel in the Vedic literature. If scholars with कृत=अप theory were to be honoured, the most abundant Vedic कृत will form the Vedic base of the अप portion. Vedic राम् as suggested by us elsewhere can form a nearer origin still, especially because श महर्षय. occurring in the Vedas will then form a correct base for अप वहिश्त because while शम् will evolve into अप वसिष्ठ one of these Maharshis will form that for वहिश्त.

F. स्पैन्ता आरमहिति Spenta Armaiti.

Blessed Mother Earth as also tender active wisdom form the Avestan fourth archangel. Rig. X.9.4 and 5 forms the Vedic basis of Mother Earth as Avestan Armaiti and Rig. V 34.6. and Rig. VII. 34.21 form

the Vedic base for the tender active wisdom as Armaiti.

In Gáthá Armaiti is mentioned almost at every step and has already been referred to in the very first verse of the chapter from Spenta Mainyu Gathá quoted above and also commented upon.

G. and H. Haurvatata and Ameretata.

हृष्वतात् and अमेरतात्

These are Vedic सर्वताति and अमृतत्व respectively the former being located within Rig. X. 100.1. 'May सविता grant us सर्वताति : e. abundance of everything, is stated in Rig. X. 36.14. Rig. VI. 56. 6. asks for सर्वताति for to-day as also for tomorrow. Thus both the divine and human aspects of this Avestan archangel have been furnished with a Vedic basis.

अमृतत्व occurs in Rig. IX. 108. 3 and at numerous other spots. Gáthá XLVIII.2 and Rig. IV. 54. 2 however, form beautiful equation.

We have thus succeeded in furnishing all the major good beings in the Avesta with a Vedic basis.

Let it be remembered that all of them are primarily divine qualities, secondarily gifts granted by God to man, while thereby these also do constitute connecting links between man and God and are thus

archangels in the real sense of the word.

Of course none of these is a being in the sense of a tangible personality possessing flesh and blood or human or semi-human personality.

Although Yashta, a much later part of the Avesta, does furnish Ahura Mazda with a Fravashi i.e. a spirit or individual existence still one can not ascribe the same to others.

CHAPTER VIII

Indian allusions in Avestan literature.

A. Avestan Ratus, days, months and Yashts.

A table will indicate, the mutual relationship amongst all these, best.

Day.	Ratu.	Yasht.	Month.
1-8-15 and 23	Ahura Mazda Dathá	Hormezd, I Sentences 1-23	Dai the 10th
2	Vohu-mana	Horm, I 24-33	11th
3	Asha-Vahishta	Ardabahisht, III	2
4	Khshathra Vairyā	Haft Amesha- Spend. Praises	6
5	Spenta-Armaiti	other mighty Ratus too II.	12
7	Ameretata		5
6	Haurvatáta	IV Amardad	3
9	Āthra	—	9

Note—Ratu is the lord presiding over the day or the month or both while Yashta is the portion of the Avestan scripture in praise of that Ratu, Angel, or Lord.

Day.	Ratu.	Yasht.	Month.
10	Ápo with Aredví-Súrá Anáhita.	V Ardui-Súr-Banó	8
11	Hvare-Khshaeta.	Khurshéd VI	...
12	Máonha Gao-chithra	Máh. VII	...
13	Tisbtari Stára, Tíra.	Tishtar VIII	4
14	Geush	Drvásp IX	..
16	Mithra	Mihir X	7
17	Sraosh	Srosh Yasht XI Hádhokht	...
do	-do-	Srosh XI A	...
18	Rashu	Rashu XII	...
19	Fravashis	Fravardin XIII	1
20	Verethraghna	Bahiram XIV	...
21	Rám Hvástra	Rám XV	...

Note.—Geldner's following two MSS. here against four is inexplicable. We have, therefore, followed those four using Ram Hvastra.

Day.	Ratu.	Yasht.	Month.
22	Váta Spenta	—	—
24	Daená	Din. XVI	—
25	Ashí Vanuhi	Ard. XVII	—
26	Arshtáta	Ashtad XVIII	—
27	Asmana Hvarvanta	—	—
28	Za or Zima	Zamyád XIX	—
29	Mánthra Spenta	—	—
30	Anaghra Raocháo	—	—
31	Berezata	—	—
32	Haoma	Hom Yasht XX	—
33	Dahma-Vanuhi-Aphriti	—	—
—	Vanant Star	Vanand XXI	—
	All the 33 Ratus	Siroza	—

To trace back these terms to their Hindu basis.

1. Asura Mahad Dáti or Dhátá.
2. (Vasu-mana, Bahu-man but in reality) Brahma or Brahma Mana.
3. (ऋत् or) शृण् or Ashva Vasishtha. Also Athar (through Áthar) or Átra (from अथर्वा and अत्रि. respectively) Esha Vasishtha of Brahmins is the nearest.
4. क्षत्र and क्षत्र वीर्यं .
5. शिवा or शिवतमा अरमति
7. अमृतत्व. 6 सर्वताति. 9. अथर् or आत. 10 आपो of Veda and आद्रा मुरा अनुपगामिनी in श्रीसूक्त of Madhyandin Vajasneyi's daily book. 11. स्वर—क्षेत. 12 (चन्द्र)पा. गौ चित्र. 13 तिर. 14 गौस्. 16. मित्र. 17. सरस् of सरस्वती and सरस्वान्. 18. रसना. 19. प्रवासी of Ramáyana. 20. इत्रप्त. 21 राम स्वस्त्र 22. शिवतमा or शिवा वात. 24. दाना. 25. उषा (or अश्वी) वस्त्री. 26. ऋत्+सत्य. 27. आशावान् स्वर्वन्त. 28 ज्ञा 29. मन्त्र शिव or शिवतम, or मात्रा शिवतमा 30 अनग्ना रुच 31 इहस् 32 सोम or rarely होम 33 दशमा वस्त्री आप्रीति and last वनन्त नक्षत्र, ऋग्नु, and त्रिरुच

The next question that has to be discussed here is to compare Yashthian material with the Vedic or post-Vedic one with a view to show how the former evolved out of the latter. Of course relevant material from

other parts of Avesta as well may here and there be touched upon with advantage. For this purpose typical common material is offered by the voluminous Haoma and Mihir Yashts, also by Tir, Ashi and Áván Yashts; Ráma, Srosh, Asha too do offer a little but the Fravardin offers some very suggestive names.

B. Indian personalities in the Avesta.

The above XXI Yashts along with Srosh Yasht—a part of Yasna, as also similarly Yasnian Haoma Yasht form the XXII Yashts. Bághán Yasht comprising of chapters XIX, XX and XXI of Yasna is not included in the number XXII of Yashts. So too is Yasna Haptaughaitu not a Yasht. These parts are of earlier origin than the Yashts proper. So too are Yasnian Haoma and Sraosh Yashts far earlier than the other Yashts.

Now we discuss the Indo-Iranian stories or myths. Opinion will always remain divided upon the historical versus mythological or allegorical nature of the Avestan stories. We believe these too can be traced back to the allegories used in the Vedas to make the subject interesting.

Leaving these questions aside let us here follow the stories purely as story-tellers and as none others.

Let us add here that the track is no doubt much beaten already, therefore, we would go in detail regarding our discoveries in the line and may not much dilate over the findings of the previous workers on the subject.

The Star Tira

VIII Yasht is Tishtar, in praise of the Star Tishtari or Tira. Haug on page 279 of his Essays compared his feats to those of Vedic Brihaspatih and Indra, which exhibits his inability to find the true Vedic base for this Avestan Ratu.

We have come across just the Vedic Tir in the third Sukta of Rigveda Mandal IX. On the basis of Avesta, Haug remarks in connection with Tir —

"If men invoke him...He steps into the seaWhen men, then come to aid him by their prayers ... he descends for the second time into the sea... ... He makes the waters of the sea then flow over its borders.... " Haug, page 201.

This comes very near the ideas expressed in the 6th Mantra of the above Rig Sukta which runs —

" एष विप्रैरभिष्टुतोऽपोदेव विगाहते । दथद्लानिदाशुते" ॥

"Well-praised by devoted wise men, God enters the waters and curdles them well to make them over-flow. To the donor He also grants jewels."

Vedic base is thus furnished for the Avestan Tir's character as described above by Haug on the basis of Avesta. The Mantra in its ending part furnishes a further base for Haug's similar statement regarding Tir and reading.—

"He is called the giver of wealth." (Haug page 200)

Regarding the quickness of Tir's flash and movement in the sky Haug uses the words —

"As swift as the river. ...which has the swiftness of an arrow, and is the swiftest of all....."

Spiegel and Bleek on page 47 of the 3rd volume of their Avestá state :—

"The Star Tistrya... ...who glides so softly to the sea..... like an arrow, who is a terrible pliant arrow, a very pliant arrow....."

These ideas can be traced back to the interpretation of the very next two Mantras of the above Rigvedic Sukta current about the time the Parsi scripture was composed.

एव दिव विधावति तिरो रजासि धारया ।... ॥७॥

एव दिव व्यासरचिरो रजास्यसूत ।... ॥८॥

"This Tira speedily runs through the sky, (surpassing) the heavenly bodies, slanting and quick as an arrow or a (river) stream... ...Untouched by any

heavenly spheres, this Tir—the slanting one (Mercury मगल) does move finely into the sky....."

ईळेन्यो नमस्यस्तिरस्तमासि दर्शतः । समग्निरिध्यते वृषा ॥

ऋग् ३।२७।१३॥

"The showering Tir, illuminating all dark (ones), shines bright as if Agnih itself ; it is fit for being praised as also for being offered homages to.'

"This Rig Vedic mantra forms the real Vedic base for the Avestan conception of the star Tir which is in fact a mere dissertational commentary upon the same ; for in Avesta 'We' repeatedly 'praise' Star Tishtrya, 'the shining', the brilliant,' 'majestic', 'on whom the waters think'; the pond waters the running waters the spring waters, the waters of streams, the hail and rain waters. [cf. Atharva I.6.4. describing waters of various types e g hail, and rain waters (वाष्पिकी) pond waters (खनित्रिमा., कुम्भभासूता.) spring waters (पञ्चन्या.) waters of streams (अनूप्या.,) आदा.] "When will Tishtrya... arise to us ? When the source...the concourse of the flowing waters ?" "To the fair places, and spots, and pastures, running down to the buds of the trees (so that) they grow with strength " 'For his brightness, for his majesty, will I praise him, the Star Tishtrya, with audible praisewith offerings,.....with Manthra,... ...with word and deed, with offering, with speech'.....'Tishtryathe distributor of water'

'Praise thou the distributor of the field, the Star Tishtrya, with offering.'

Avesta thus connected the beautiful story of the Star Tir on the basis of the current conception of Tir according to the then accepted interpretation of the Vedas where it has been termed as the cause of rain (तृपा), bright as fire itself (अभिः समिद्यते), illuminator of all dark (तमासि दर्शतः) and fit to be praised (ईक्षेन्यः) and offered homage to (नमस्यः).

To give a finishing touch to the Vedic base of the Avestan Tir legend let us quote Rig. X.92.5. reading :—

प्रखद्रेण यविना यन्ति सिन्धवस्तिरो महीमर्मति दधन्विरे ।

'Streams flow (on account of the stimulus given to them) by the swift cause of lament to His enemies , that Tir (constellation) holds the great Armati.'

Avestans from here took up the idea of 'the Stars which contain.....the seed of the earth', with Tir as their head, 'the distributor of water.'

This Tir's holding earth as per Rig. X.92.5. when studied with the above-quoted Rig. III.27.13 calling Tir तृपा i.e. an ox (though really shower or as taken above) becomes responsible for the Avestan Tir assuming the shape of an ox in Vendidad XIX.37. who in that superior position, must be supplied by imagination with nothing less than golden horns provided to

him by the Vendidad Since 'golden horned' epithet had already been used in Rig I.163.9.

The correct translation of 'Zaranyao-sravahé, rendered into 'of a golden horned' by scholars on the basis of Pahlavi would, however, be 'of the one of glorious and bright fame', for its Sanskrit base is हिरण्यशवस्य whose meaning on Sanskrit lines would be the one suggested by us.

Mythologically speaking this शवः has been here used in place of शक्त because उच्चै शवा. 'the horse' had become so famous due to its advertisement through Gita and also because in Rigveda, I.16.3.9 too हिरण्यशक्त had been used in connection with the Ashva misunderstood to be horse.

In India the above two Mantras furnished the Puranic school of thought with the ox upon whose horn the earth is supported

To bring out the central scientific fact behind this Tir legend we would simply state that the whole allegory has been woven round the natural phenomena, the advent of rains closely following upon the rise of the star Mercury in the Old World, and of the submergence of huge tracts of land under water as a result of the over-flooding of the rivers during the season.

ADDENDA AND CORRIGENDA.

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
6	3	the line	this line
8	9	आजुहितिश्	आजुहितिश्
9	19	seperate	separate
12	9	neutor	neuter
12	20	mode	mood ?
15	22	उरवराभास्त्वा	उर्वराभोस्त्वा
23	10	doubtfu	doubtful
24	4	दैग	दैग्
25	19	Sroosh	Sraosh
35	21	अज्ञम्	अज्ञम्
35	20	मनङ्गहाया	मनङ्गह या
35	20	रामाम्	रामाम्
35	21	महङ्गही	महङ्गही
35	21	वर्षदम्	वर्षदम्
38	16	स्वप्रभूत्वा	स्वप्रभूत्वा
39	6	मनङ्गहाया	मनङ्गहा
39	19	रामाम्	रामाम्
39	19	इष्टहतीश्	इष्टहतीश्
40	17	महङ्गही	महङ्गही
41	2	mannuscript	manuscript
42	2	प्राचनं	प्राक्तनं

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
43	17	सुशयतिश	सुशयतिश्
43	23	alteratations	alterations
44	1	लव्यि	लीव्यि
45	4	अङ्गावस्त्वा	अङ्गावस्त्वा
45	4	वर्णदम्	वर्णदम्
46	3	frequeuntative	frequentative
47	8	वर्णदम्	वर्णदम्
47	21	वर्णदम्	वर्णदम्
48	8	वर्णदम्	वर्णदम्
49	4	थाम्	थाम्
51	13	पैरङ्गु	पैरङ्गु
53	7	repeated by	repeatedly
54	18	न् or नैं	न् or ~ नैं
57	9	रैश्	~ रैश्
57	10	रैश्	~ रैश्
57	10	चिकोहतरैश्	चिकोहतरैश्
58	6	word	words
59	3	Omit 'Several times in the Gátha but'	
60	24	replete	replete
61		Omit the first new para.	
62	2	क्रवर्ख्या	क्रवर्ख्या
62	13	जनेभ्यः	जनेभ्यः
62	14	beneficlient	beneficlient.
64	40	वै	

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
64	17	निपाओढहे	निपाओँढहे
64	21	त्वेंम्	त्वेंम्
64	24	मन्यैउश्	मन्यैउश्
68	12	नैमद्धा	नैमद्धा
68	13	रफ्रस्त्य	रफ्रैप्रस्त्य
69	8	हस्तो	हस्तो
70	13	Mahad	Mahah
72	9	सवो	सवों २
73	12	नमद्हो	नैमद्हो
74	3	Gáthuc	Gátha
74	9	ने	ने
74	13	न	ने
74	13	जनिता	जनिता
76	16	Though	Thou
76	17	शिवतम्	शिवतम्
77	7	स्पैन्तम्	स्पैन्तम्
78	6	तमद्हो	तैमद्हो
78	7	'life with darkness'	'darkness'
78	17	Devas	Daevas
78	22	Deva	Daeva
79	13	Devas	Daevas
80	4	Khordeb	Khordeh
80	13	नैमो २ ब्र	नैमो २ ब्र
80	15	Amosha	Aməsha

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
80	17	one	One
80	17	many	Many
80	18	Avesta-	Avesto-
80	6	हर-	हर-
81	5	have	has
82	8	form.	form
83	10	equation.	equation
83	15	नमो २ वा	नमो २ वा
83	15	वीस्य	वीस्ये
83	17	हर	हर
83	11	Nemo	Nemo
84	16	XIII	XVIII
84	6	यजामहेदे	यजामहे
85	17	नमोमि "	नमोमि. "
85	7	Varuna and	Varuna are
86	1	नमो or नमस्-ते अहराय	नमो or नमस्-ते अहराय
87	10	scripture	scriptures
87	15	अहर	अहर
87	5	only	was only
89	5	Aryama too	Aryamatu.
89	19	४०	४
89	15,19	महद्	महद्
90	13	singular	plural
91	9	within	with in
92			

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
92	10	Mithara	Mithra
92	11	Homa	Haoma
92	12	सूर्य—अष्टीम्	सूर्य—अष्टीम्
92	13	eye	eyes
92	13	vermin,	vermin
92	14	XXIII	XXII
92	18	Gods	gods
93	22	राया	राया
94	11	Read XV. in the beginning of the line.	
96	15	पात्रम-महको २	पोत्रम-महको २
96	22	—life." Surely	—life" surely
96	23	महन्युश	महन्युश
96	24	Bundabish	Bundahish
97	15	उर्जे	ऊर्जे
98	3	Mahad	Mahah
98	7	Bundabish's	Bundahish's
98	10-11	Tamságarbham	Tamságurham
98	11	uttar	utter
99	3	Mazinya	Mazanya
99	18	still	shall
99		Omit the last line	
100	14	XXVI	XXVII
101	16	ज्ञोता	ज्ञोता
102	25	म.दाओ	मज्दाओ
103	4	आत्मन् महत्.	आत्मन् महत्

Page	Line	For	Read
104	1	अन्य	अन्ये
104	17	म.द	मजद
105	22	serve	serves
106	3	सवितव्य	सवितुर्वार्यं
106	20	अह	अहू
106	22	II.	III.
106	23	बणो	बृणो
110	17	our's	ours
111	12	वहुना ... दातार	वहुनो दातार
111	15	वीप्स	वीस्प
112	1	also	अद्दा
112	21	अहदा	रायूपि
113	21	रायपि	मन्युउश मजदा
114	3	मन्युउश मजदा	वड्हैउश्
114	6	वड्हैउश्	तनये
115	16	तनय	विश्वपति
116	22	विश्वपति	ईश्वरम्
116	23	ईश्वरम्	God
120	19	Good	रूपग्रयो २ तमो २
121	15	खपग्रयो २ तमो २	ग्रिपकतम्
122	3	भिषकतम	बृहव
122	8	बृहत	Bundahish
122	13	Bundabush	बृहन्बुहस्तोम
122	17	हरेन्द्रहस्तम्	पोउर-दैत्यतम्
122	18	पोउर-दैत्यतम्	

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
127	18	प्योथनाचा	प्योथनाचा
128	21	Shyaothrna	Shyaothna
128	22	Halkhta	Hukhta
129	23	काथे	काथे २
130	5	अषह्यत्व्याचा	अषत्व्याचा (अषह्याचा)
136	3	106 9.	X. 106 9.
137	9	त्रह्ण	त्रह्ण
138		For lines 10 and 11 read 'into the Lordly Mother's womb and in the Sankhya only into the noblest object of.'	
138	26	नै	तत् नै
139	24	thus	his
140	16	Asura in Bráhmanas	Asura of Vedas becoming Ahura in Bráhmanas.
141	7	Angers . Amshá	Angels ..Ameshá
141	13	राम्	शम्
141	17	अप वसिष्ठ	अप, वसिष्ठ
141	17,18	form that for	into
141	23	34	43
144	10	III ²	III 2
145	9	Yasht XI	Yasht
145	10	Hádokht.	Hádóhkht. XI.
146		Omit numbers 31, 32 and 33 in column first.	
147	11	अनुप—	अनप—